The Missionary Herald

VOLUME CIX MAY 1913 NUMBER 5

IT is significant and gratifying to learn of China's increasing friendliness toward America. All letters from there speak of it; it is everywhere recognized. From the coolie on the street to the high official the missionaries get only hearty expressions of regard for America. The words that are used in naming her mean "beautiful," "admirable." That regard will only be increased by the withdrawal of the United States government from connection with the proposed Six-Power Loan — which had become exceedingly offensive to Chinese sensibilities. The promised speedy recognition of the republic of China by our government will score another triumph for the United States, toward which the eyes of China have been eagerly turned in hope of such support. Meanwhile, in spite of the forebodings of her critics, gloomy rumors, and sensational dispatches, the new republic holds on her way. She has organized her first national assembly, secured some trusty and competent foreign advisers, and seems to be settling down to her new method of government with seriousness and sincerity.

China and America

A DOZEN missionaries and representatives of as many boards at work in China had an informal and, on their part, unofficial audience with President Wilson in the East Room of the White House on the afternoon of March 26, at which one of their number was spokesman and expressed their gratification at the administration's interest in China's welfare and its evident desire to adopt a helpful policy in dealing with her; in particular, they applauded the choice of Dr. John R. Mott for American minister to China and the announced purpose of the United States to recognize the republic. President Wilson, in a five-minute response, expressed his appreciation of their coming and of what had been said, and added, "If you would do the greatest favor you would cable Dr. Mott, urging him to accept the appointment"; which suggestion was promptly acted upon. It remains to be seen what Dr. Mott's decision will be; his call to the post is not only a personal honor, but indirectly a tribute to the part Christian missions have had in promoting the good influences of the United States in the Far East.

China Missionaries and President Wilson

THE retrial of the Korean conspiracy case before the Appellate Court in Seoul resulted in a virtual reversal of the verdict. The decision as cabled March 20 announced that all except six were acquitted; of these six the sentence of five was reduced to five years each; of one to six years. As there were 105 on trial, this acquits ninety-nine and looks like a breakdown of the entire case. For while the charge was treasonable conspiracy to assassinate Count Terauchi, head of the Japanese government in Korea, these short term sentences of a few men discountenance the existence of any such deep, widespread, and serious attack. One cannot help the impression that here is an example of "saving face" and of letting down easily the military police, who had made the arrests

The Korean Conspiracy Case Again

and worked up the trial. It is not impossible that, if the cases of these six men are again appealed and go to the Supreme Court for review, they may there be thrown out. At any rate, we may hope that from this time forward Japanese administration of Chosen will be less suspicious of Christianity and its adherents, and more careful, by fair dealing and good will, to bind all the people of the land to their new rulers.

The War Drags

PROGRESS towards peace in the Turko-Balkan War is disappointingly slow. There are so many elements in the problem. The actual combatants are sometimes almost lost sight of in the maneuvers of the Great Powers. What Austria demands, what stand Russia will take, whether England and France will join in repressing Montenegro — these are some of the disturbing factors that have been almost as important as whether the allies would continue to hold together, whether the Turkish government could maintain itself against another overturn, or whether Servia would support Montenegro in her disregard of the Great Powers' decision as to Scutari. Reports from either army at Chatalja are meager and unreliable; apparently no vigorous or decisive action is proceeding. There seems to be a general impression that the fighting is about over and the war practically done.

The Great Powers announce the boundary line of the new state of Albania, in part, along its northern and eastern course; Russia supports Austria in her refusal to allow Montenegro to take possession of Scutari; the western field of the war seems to be clearing up; we wait yet to know how affairs will turn on the eastern side. Turkey has accepted the peace proposals of the Powers, but the allies demand much more and have not yet yielded their claim. It seems to be a waiting game, each party hoping to tire out the other. Any day the end may come.

Missionaries, Attention!

THE International Missionary Union will convene for its thirtieth annual gathering at Clifton Springs, N. Y., June 4–10, 1913. All missionaries of evangelical churches, whether on furlough from their fields or under appointment to go, are invited to attend this conference. Its purposes are united prayer for the world-wide enterprise, opportunity for comparing work and methods, and mutual acquaintance between Christian workers of every church and every land. The latest information concerning every field is presented in this annual gathering. The trustees of the sanitarium place the chapel at the disposal of the missionaries and also the tabernacle that was built for this conference by Dr. Foster, the founder of the sanitarium. They likewise offer free entertainment during the conference to all missionaries. Friends of missions will find it easy to arrange for a visit to the gathering. All who expect to attend or are interested in the conference may address the corresponding secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

A Beautiful Tribute

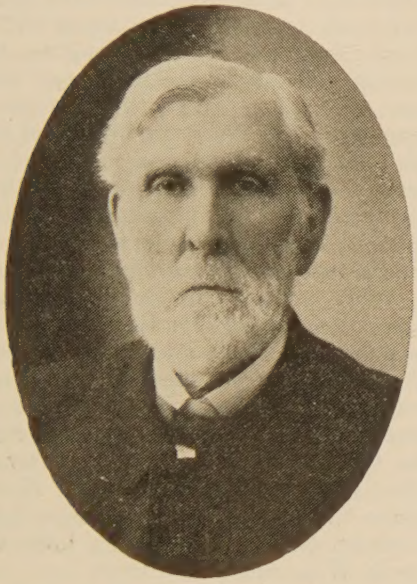
AMONG the flowers sent for the funeral service of Dr. Edward Riggs at Smyrna was a beautiful cross of delicate narcissus from the Greek Evangelical Church, with a note from Dr. Moschou, the pastor, saying, "We are sending the cross because he always preached the cross of Christ, and we are sure that God will give him the crown."

In Tax-ridden Turkey

A SIGN of the desperate case of Turkey is the recent compulsory levy of £T.10,000 from Marash and its neighborhood. It is an enormous tax for so poor a community, amounting to the sum of the usual taxes for five years. Thus the war drains those who have had no hand whatever in it. It seems as if the limit of resource must soon be reached in a land whose people have for generations been ruthlessly squeezed of their few possessions.

First Missionary to Bulgaria

THE death at St. Johnsbury, Vt., on March 14, of Rev. Charles Fitch Morse, in the eighty-seventh year of his age, removes from earth the American Board's pioneer missionary to Bulgaria. It was in January, 1857, that with his bride he sailed for Constantinople and the new field. It was an eight weeks' voyage to Smyrna, and three days more were spent in reaching Constantinople. There the first year of their missionary service was passed. Their stations in Bulgaria were Adrianople, Sofia, and



REV. C. F. MORSE

Eski Zagra, where, besides doing general missionary work, Mr. Morse compiled the first Bulgarian-English lexicon and translated into the Bulgarian language thousands of pages of tracts. After fourteen years of missionary life, because of the ill health of their children, Mr. and Mrs. Morse felt obliged to return to America, where since 1884 they have lived at St. Johnsbury. Nine of their eleven children, with Mrs. Morse, are living, though widely scattered over the country; one son is in South America.

It is impressive to think what has transpired in Bulgaria since Mr. Morse entered it: then altogether a Turkish province, under strict Mohammedan rule; now an independent and Christian state, with Adrianople, the last stronghold of Turkey, wrested from her grasp. How much have the quiet, patient work of men and women like Mr. and Mrs. Morse, and the pages of evangelical teaching they have scattered, had to do with the development of this new and mighty Bulgaria?

Helping the Medical Missionary

THE suggestion that unused surgical instruments, hospital supplies, operating room furniture, and other medical apparatus now held by American doctors or their families could serve a new term of usefulness on the mission field has already brought to the American Board some valuable instruments and equipment which it is forwarding to one and another needy station abroad. Doubtless there are other medical friends who will be glad thus to donate some of their tools, which have value but are now idle, to the struggling hospitals and dispensaries on mission ground.

John G. Hosmer, 14 Beacon Street, Boston, will be glad to receive such gifts or to answer inquiries thereabout.

Photographic Contest for Missionaries

A FRIEND has offered a first prize of $15 and a second prize of $10 for the best sets of photographs presented by American Board missionaries. The *Herald* accepts the offer and passes the word along to the workers on the field. The contest is open to missionaries of all kinds, male and female, young and old, appointed for life or on term service—any worker who is entitled to have his or her name appear in the American Board Almanac. The prizes are offered for the best four photographs out of a set not to exceed eight in number. The photographs must be taken by the missionary and mailed in time to reach the Board by December 1, 1913. A com-

mittee of three, chosen by the editor of the *Herald*, will select the prize winners, and the pictures which receive first and second prizes will be printed in the January and February numbers of this magazine. All photographs sent will be the property of the Board, and without doubt many besides the prize winners will be used in our publications or in stereopticon lectures.

The decision will be based upon four considerations: 1. The story quality in the pictures. We especially desire photographs which tell something interesting about the work or the need, something which can be written up. 2. Variety. The views may well cover a number of quite different subjects, such as native life, outdoor missionary activity, interior views, characteristic types, etc. We are not averse to a reasonable number of humorous views. The one thing we do not particularly care for is people placed in rows to have their pictures taken. 3. Technical skill. The photographs may have the above qualities, yet be poorly taken. We want prints that are sharp and clear. 4. Artistic merit. Regard should be given to composition and other factors which make for a pleasing effect.

The photographs may be of any size; what we must insist upon is that they be printed on glossy or at least smooth paper, or else we cannot reproduce them successfully. They must be carefully packed and protected against creasing or breaking on the journey. They should be accompanied by titles and descriptions and the taker's name. It is better not to write on the back of photographs. Unmounted prints are preferred.

The readers of the *Herald* owe much to our missionary photographers, and we believe will owe much more when the results of this contest are published. We hope our missionaries all around the world will get busy with their cameras and developing trays when this word reaches them. The pleasures and profits of the contest will depend upon a large number participating.

Summer Missionary Conferences

THE plans for the Missionary Summer Conferences for 1913, as announced, seem to promise strong programs in each district, and the question must again be brought to every organization of young people in our churches whether it will not send a representative to receive special training for leadership and to bring back the inspiration of these conference days. Those who go to Silver Bay on Lake George become trained leaders for missionary work in Sunday school or young people's societies. For them two blades of missionary grass are made to grow where one grew before. They get the best training the country affords in the leading of mission study classes and outlining missionary plans for the departments of the church. Most of our churches could insure good programs, fresh ideas, and progress in every missionary line, all for the investment necessary to send a delegate to one of these summer schools.

We boast that on mission fields we are developing leaders for the coming generation, and that is a leading argument for our work; yet here at home many churches have never yet used their opportunity to train their young people in this simple way. The conferences this year include Blue Ridge, N. C., June 27 to July 6; Silver Bay, Lake George, N. Y., July 11–20; Lake Geneva, Wis., August 1–10.

Of course the lucky individual who is sent has in addition the time of his life, for it is an ideal environment for physical exercise and happy companionship. Each day's program includes the hour for the morning watch, followed by mission study classes, normal training classes, and instruction in graded Sunday school work, closing with open parliaments on methods and problems, but all the afternoons are kept entirely free for rest and recreation. In the evenings open-air vesper services are held, and the day is concluded with the strong platform meeting, with inspirational addresses by speakers of national fame. A new feature this year

will be miniature missionary expositions showing the possibility of small missionary expositions in the local church as an educational agency. Complete plans for organizing such expositions will be discussed.

At the Silver Bay Conference Mr. Hicks will preside; and in addition to the Missionary Education Movement secretaries the list of speakers includes Dr. Speer, Dr. Haggard, and Mr. Moore, as well as our own secretaries, Herman F. Swartz, of the Congregational Home Missionary Society, and Edward Lincoln Smith, D.D., from the American Board.

The Lake Geneva Conference will of course center its work on the conservation and expansion of the educational work of the World in Chicago, for which 10,000 stewards from Chicago and vicinity have already been enrolled.

Another conference is to be held, more accessible to the young people of New England, at Ocean Park, Me., two miles from the famous Old Orchard Beach, from July 24 through July 31. A careful program has been prepared under Pres. A. M. Parker, one of our Congregational pastors. He will have a mission study class especially for pastors and a special discussion of missionary plans in the Sunday school. The textbook, "The Moslem World," will be taught as one of the courses on foreign missions, and this will prepare leaders who can teach the proposed book on Turkey which will be offered for mission study in our denomination next fall. For information concerning the Ocean Park Conference, write to Rev. J. B. Coy, of Harrison, Me.; or write to Secretary Eddy at these Rooms for circulars descriptive of the conference nearest to you.

A Timely Address

THE World Peace Foundation asked permission to print President Capen's address at the annual meeting in Portland last fall on "Foreign Missions and World Peace" as a number in its quarterly pamphlet series. Mr. Edwin D. Mead, the editor of the Foundation's International Library and familiar with all its publications, declares that nothing it has issued has been in more general or continuous demand; it is a live document of information and inspiration for the cause of international peace.

Minnie Seaside Rest

AS the summer draws near we call attention again to the house at Old Orchard Beach, Me., given to the American Board and partially endowed, that it may offer to tired foreign missionaries of all denominations a quiet and congenial resting place by the sea. Its many attractions and privileges are thus available at exceptionally low rates. Guests of former years are enthusiastic as to its charms and loud in the praises of Mrs. Gunn, its experienced and most competent manager. Those wishing to make inquiries, or to secure accommodations for the summer of 1913, should write to Mrs. S. C. Gunn, Romulus, N. Y., until the last of June; thereafter at the Rest, Old Orchard, Me.

Continuation Committee's Conferences

THE progress of Dr. John R. Mott in his tour of the East in behalf of the Continuation Committee of the Edinburgh Conference is reflected in letters from the mission field. The latest mention of his presence is from Peking, where the delegates were gathering for the conference and where Dr. Mott and Mr. G. Sherwood Eddy, who accompanied him, were entering upon their customary student meetings, from which much was anticipated. The conference for South China held at Canton was participated in by representatives of twenty missionary societies besides those from allied institutions, the Christian College, Bethesda Hospital, and the Young Men's Christian Association; eighty delegates in all, twenty-five of

whom were Chinese. A Committee on Findings there as at the other centers drew up a report, which was reviewed by the meeting on the last day of the conference and was then left to be edited, published, and sent to all those concerned. The effect of these notable gatherings is bound to be great in unifying the work in the several countries and in promoting co-operation and fellowship among the missionary company. They visualize the Church of Christ united for action, in a way that cannot be forgotten or disregarded. Unmistakably the trend of foreign missionary endeavor is toward combination of forces.

A Winter's Journey

THOSE who think that foreign missionary work has outlived its time of danger and adventure should read the letters which describe a recent tour of Rev. Henry H. Riggs and Miss Dora J. Mattoon among the towns and villages outlying from Harpoot. Though their route was to the south of the Taurus Mountains, they encountered unprecedented snows, which made the journey throughout one of extraordinary hardship and danger. The narrative describes the floundering of the caravan in drifts which made it almost impossible to keep the road and through which progress was so slow that at one time it took three hours to go three miles. Mr. Riggs, having pushed on alone, was forced to seek refuge for the night in a Kurdish village whose people, massed on the roofs, hooted at him "Giaour, Giaour." At length, over piles of snow that filled the streets, he found the house of the head man, whereupon, in answer to his call, appeared a pair of the most unpromising looking cutthroats, each with a huge dagger at his belt. But they agreed to entertain him for the night, and when they found he was not Russian or German became more polite and even friendly.

At another point, after visiting Diarbekir, they encountered more deep snow, and the caravan was left struggling behind, while Mr. Riggs and Miss Mattoon pressed on to the shelter of a mountain village. Wallowing in the drifts, one of the horses fell into a gully and had to be dug out by hand; the last part of the climb was on foot through snow waist high, a rescue party being sent back for the animals. An even worse experience befell at a later stage of the homeward journey, when the company were caught in a shrieking blizzard and forced to turn back and flee to the village they had left, which they had barely strength enough to reach. Between such battles with the elements there were days of ministering to the small flocks in those lonely, snow-bound regions.

From New York to Harpoot

To the Eastern Turkey Mission, to help in its medical work, goes Miss Margaret Hughes Campbell, engaged for a three years' term as nurse in the Annie Tracy Riggs Memorial Hospital at Harpoot (Mezereh). Miss Campbell is of Scotch descent, but was born in Kingston, Jamaica, where the first twenty years of her life were spent. Her general education included home instruction under a governess, three years at high school in Jamaica, with special classes outside in painting, music, and stenography, and a course at Hillhead Academy, Glasgow, Scotland, from which she was graduated in 1901. Professional studies were taken at New York in St. Mary's Free Hospital for Children, at the Roosevelt Hospital, and the New York Lying-in Hospital. She has a full nurse's diploma, and in 1910 passed the New York State Regents' examinations. She has had extended practical experience in several institutions, notably four years in responsible positions at the Harlem Hospital. She became a Student Volunteer in 1912.

SOUTH AFRICA MISSIONS AND THEIR HANDICAPS

By Rev. JOHN A. MacCOLL

Mr. MacColl, formerly a Congregational pastor in Providence, R. I., is at present a dweller in South Africa. For the last two years he has visited its centers of population, examined the fields of the several missionary societies at work there, and questioned all classes of its peoples, native, colonist, official, and missionary, as to the situation and outlook of affairs. The following article was written in response to a request for its author's judgment of South African missionary work in general.—The Editor.

THE missionary in Africa is and has been the pioneer of civilization itself. First upon the field and face to face with crude savagery, he had the opportunity of laying, according to his own plans, the foundations of a civilization at once distinctly Christian and within the capacities of the tribes among whom he lived and labored.

Recent results in Nyasaland would seem to indicate that had the early stages of missionary enterprise in South Africa been freed from unreasonable handicaps for a reasonable length of time, the "native problem," as we know it today, might have been shorn of many of its most objectionable features.

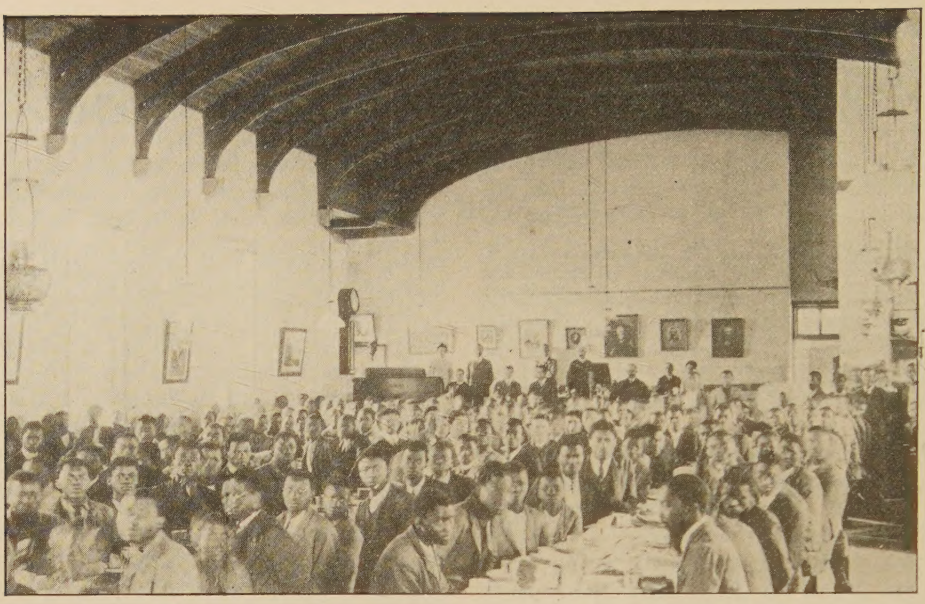
Because of the handicaps imposed upon the work, phrases which ought never to have existed are now in everybody's mouth. The terms: "raw Kaffir," "red Kaffir," "educated Kaffir," "Christian Kaffir," "half-caste," "colored man," "black peril," are *not mission* terms. But they are here to remain, we fear, for many years to come.

The "red Kaffir" is a "raw Kaffir," who on approaching a town is required by English law to wear a blanket, usually colored red. It is a recognized badge of heathenism. An "educated Kaffir," in popular parlance, is a Kaffir who can read and write his own name and wears European clothing. A "Christian Kaffir" is an "educated Kaffir" who claims to have been educated at a mission station. "Half-caste" is a term that defines itself. A conspicuous illustration is that of the "Griquas." This is a half-caste tribe which is largely the product of Dutch farmers and English soldiers with native women of the Bushman and Hottentot tribes. The "colored man" of the Cape, as he is familiarly called, is a combination of "half-castes" with (it may be pure-blooded) Indians and Malays. As between "colored men" and natives the line of demarcation is as closely and carefully drawn as between either of these and the white race. "Black peril" alludes to criminal assault by black men upon white women. Every such case is as widely advertised in the press as the criminal dealings of white men with black women are scrupulously covered up. Upon this point the statement twice repeated in my hearing by a former minister of native affairs, and with full liberty given me to quote him, is a sufficiently drastic commentary: "There are not a dozen black fathers of half-caste races in all South Africa."

To appreciate the nature of the handicaps of missionary enterprise in South Africa at least four factors in the problem of native evangelization and education need to be considered:—

1. The missionary pioneer, who, whatever may be said against him, is a good man with unselfish motives, whose sole aim is the individual and racial uplift of the native along gospel lines. The exceptions here are barely numerous enough to prove the rule.

2. The trader follows the missionary. After all has been said in his favor, his motives are purely commercial. Aside from the interests of commerce, the native is not as a rule considered. Splendid exceptions there undoubtedly are, men who are themselves imbued



BOYS' DINING HALL AT THE FAMOUS LOVEDALE INSTITUTE

with the missionary spirit, than whom the natives have no truer, stronger friends. But the rule remains. Commerce with the trader has always been the controlling motive in dealing with the native.

3. The soldier follows the trader. The missionary has rarely needed, never desired, military defence. He was himself the trader's sole refuge against exasperated natives until the barracks of the soldier began to be built. And when to the trader was added the farmer, trekking far inland to escape from ills, both real and fancied, at the hands of the English government, the presence of the military became all but indispensable. Along with the farmer in search of wild freedom was his train of black dependents, in hopeless serfdom. Vast as is the South African continent, it is not vast enough for races that will not fuse into one to carve out each for itself its own independent destiny. So long as white men who read the same Bible and prayed to the same God held slaves, the task of the missionary was so far neutralized. Another handicap was furnished by the unwisdom of authorities in England, 6,000 miles away and without the means of obtaining accurate information. In this way the chip was kept on every man's shoulder. The result was chaos.

4. The intricacies of English law and the puerile nature of its punishments have always been a puzzle to the native mind. He could never understand why a guilty man should escape because not prosecuted under the right section or sub-section of a certain specific act in a certain specific year. Nor yet, after the merciless severity of the native chiefs, could he understand confinement in comfortable quarters, with plenty to eat and drink, in the light of punishment at all. He came rather to court than to dread its infliction.

The position of the native in course of time reached such a pass that missionaries themselves lost power to stem the tide of hostile feeling. Racial pride and hatred created a cauldron soon brought to the boiling point above the flames of lust and war. Peace must now be won over and over again, even at the point of the bayonet, in what seemed an endless succession of native wars. When enforced peace at length became permanent, native and colonist

were left in a whirl of confusion. Neither race *as a race* appears to understand or fully appreciate the attitude of the other. It is true that individual exceptions to this rule, especially among the colonists, are numerous. The South African colonist of the better class has not had the full meed of justice shown him by the traveling tourist and teacher. Because natives are required to ride in different cars, purchase their tickets at different offices, dwell in separate locations entirely apart from the whites, their actions are construed as unfriendly. In point of fact, these regulations are beneficial as a whole to native and colonist alike. Conditions in many of the locations may and doubtless will be improved in time. But Rome was not built in a day. The colonist may be suffering for the sins of his fathers, but he cannot well be held accountable for them. Give him time. Of course there are colonists and colonists, just as there are Americans and Americans. I have talked with colonists whose bitterness against the native is unreasonable. I have talked with others, who are his most sincere and loyal friends, men whose character alone is a guarantee of breadth of view and fair treatment.

Granted all this, it still remains true that the typical colonist of the day is as much of an enigma to the Kaffir as the Kaffir is to the typical colonist. As a natural consequence, red Kaffirs, proud of the badge of their heathenism, roam the plains and hillsides of Kaffraria today more numerous far than the educated and Christian Kaffir who wears European clothes. Their feeling is that of crystallized indifference. Neither ministers nor missionaries nor lay workers can reach them. They are born of the handicap imposed from without in earlier years upon missionary enterprise and activity. But for that handicap, they might long ere this have been included racially and individually within the Christian Church.

Perhaps the most pathetically tragic incident in the history of modern missions was the visit of the Christian chief of a heathen tribe to Christian England to beg of his Christian sovereign, Queen Victoria, that the trade in alcoholic drink might be placed under ban throughout Bechuanaland Protectorate. Why is it that a military defence scheme throughout South Africa is impressing into service for fully four years all her young men between the ages of seventeen and twenty-one years under penalty of imprisonment and fine? Not so much fear of the Germans, as of the native races and half-castes whom the policy of the Prince of Peace, if allowed to work out its natural results unhandicapped, might have won over for the nation in a bloodless and inexpensive victory many years ago.

TWO DISTINGUISHED AFRICANS

The elder who used to supply for Robert Moffat and the driver (figure in helmet) who took him to Moselekatsi's kraal

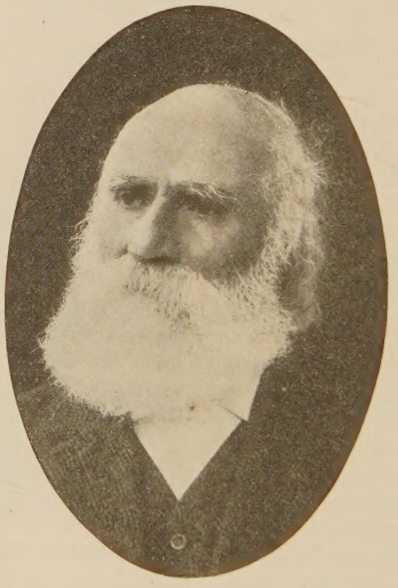
The record of missionary labor south of the Zambesi is miraculous enough as it is. If any doubt the statement, let

them visit, as the writer has done, representative missionary institutions, Catholic and Protestant. In the course of a two years' residence here, the writer has met many critics of missionaries and their work, but never one who had personally visited a mission station or personally investigated a field of missionary labor. From the Basutos, whom the French Protestant Missionary Society has perhaps lifted to the highest level among the tribes through its combined evangelical and educational methods, down to tribes nearly extinct, like the Bushmen and Hottentots, you may follow the track of a conquering Christ in the footsteps of his able and consecrated followers.

A GREAT TEACHER

NOT an American college professor, as one might think from a glance at his face, but a noble Armenian, Prof. Alexan Bezjian, senior professor in Central Turkey College, who died at Aintab, March 9. The record of his life is thus summarized in *The Orient* by his colleague for twenty-five years, Prof. H. K. Krikorian: —

"He was born on the 19th of April, 1837; entered Dr. Hamlin's famous class in the Bebek School in 1852, was graduated from there in 1856, and returned to Aintab to teach sciences in the theological school started by the American missionaries. He taught there till 1866, when the school was removed to Marash, and he continued his work in Marash until 1872. Then the Central Turkey Mission and the Cilicia Union of Evangelical Churches planned to establish the Central Turkey College in Aintab, and Professor Bezjian was sent to Yale Sheffield Scientific School to prepare himself more thoroughly for that college. There he graduated in 1874 with the degree of PH.B., returned to Aintab and began his work as the first professor of the institution, and continued in that work to the day of his death."



PROFESSOR BEZJIAN

Mrs. Merrill, wife of President Merrill of the college, writing for him in his illness, calls attention to what all remark — the exceptional faithfulness and industry of the man: —

"For two years or more past the old professor has not been in good health, yet such was his habit of regularity and devotion to duty that he has missed very few of his college appointments. Rain and snow did not deter him from his daily trips from his home in the city to the college on the hill, and up to the last day of his life he went about his work as usual. The past week has seen him in his classroom and laboratory, and on the very last day of his life, which was Sunday, he attended the regular church services, conducted the adult department of the Second Church Sabbath school, presided at meetings of the church committee, and was as usual the central figure in every gathering where he was present."

Dr. Shepard adds his testimony: —

"So has passed away, quietly and peacefully, the strongest man among the Protestant Armenians of Turkey; a man who has wielded an incalculable influence for good in college, church, and state. It was such a translation as any one might crave; full of years and good works, his last day's duties faithfully and happily performed, he lay down to rest.

"I have had the joy of working with him for thirty years and have always found him actuated by high ideals, warm-hearted and clear-headed. He had a keen sense of humor and an inexhaustible stock of racy Turkish proverbs and stories with which to illustrate or enforce a point.

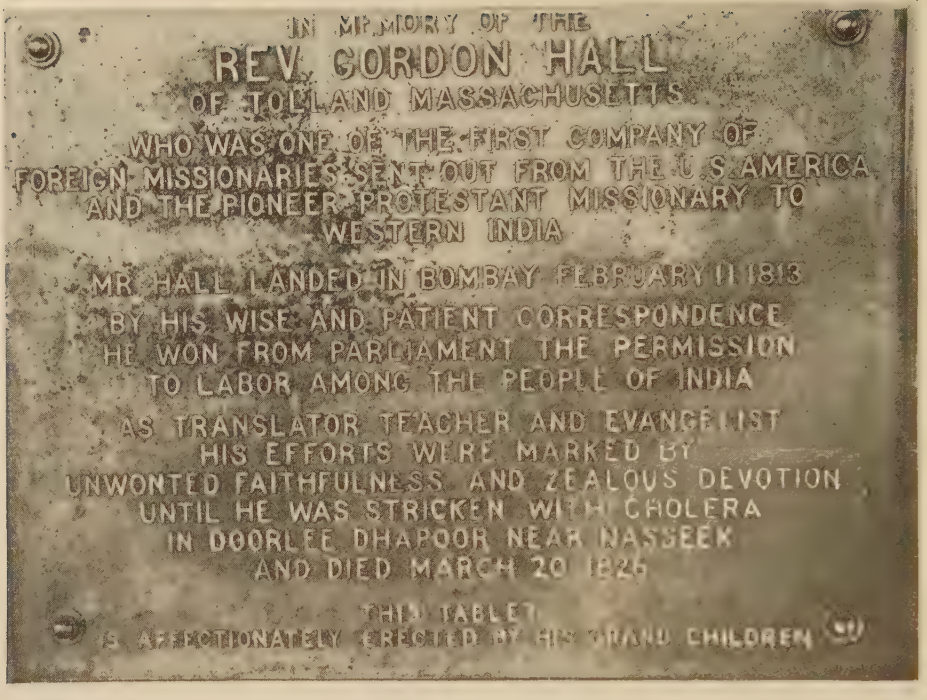
"His great work, the work to which he gave his best time and thought, was his teaching; and the influence which he has had upon the more than one thousand pupils under his tuition is his best monument. He was a vigorous, eloquent, and persuasive public speaker, and made many important contributions to the current literature of Protestantism. His arguments at the annual conferences of Central Turkey Mission were always listened to with the keenest interest, and usually carried conviction. And his influence in the affairs of the Cilicia Union was very great; from which you see that he touched many aspects of life in Central Turkey with a potent influence. His loss seems just now irremediable."

THE CENTENARY OF AMERICAN FOREIGN MISSIONS IN INDIA

By Rev. R. E. HUME, of Bombay

ON February 12 a notable celebration was observed in Bombay, India. It was the exact centenary of the arrival in Bombay of the first Christian missionaries from America. They started the American Marathi Mission, which was the precursor of nineteen other subsequent missions of the American Board, and the first mission of any nationality in Western India.

When Rev. Gordon Hall and Rev. and Mrs. Samuel Nott arrived in Bombay harbor on February 12, 1813, they were promptly ordered away by the government authorities. No permission had been given to any one to preach Christianity to the people of India. Even the pioneer English missionaries, Carey, Marshman, and Ward, who came to Calcutta, on the other side of India, about twenty years before, could find no undisturbed residence under British jurisdiction, but had to take refuge in the neighboring Danish settlement of Serampore. So when these three missionaries arrived from the United States, a nation with which England at that very time was at war, they were immediately ordered away. However, the governor of Bombay, Sir Evan Nepean, was a good Christian man, and was willing to help the missionaries to open up correspondence with Parliament, asking permission that they might remain and preach the Christian gospel. Long delays occurred until November 29, 1815, when they were able to write as follows: "His Excellency, Sir Evan Nepean, has just personally communicated to us the result of our concerns with government. After briefly recapitulating what had taken place he said that the whole business had been represented to the Court of Directors, and that they in reply had stated that the communications from the Bombay government concerning us were such as led them to think our object was simply the promotion of religion; and that therefore he (Sir Evan Nepean)


IN MEMORY OF THE
REV. GORDON HALL
OF TOLLAND MASSACHUSETTS
WHO WAS ONE OF THE FIRST COMPANY OF
FOREIGN MISSIONARIES SENT OUT FROM THE U.S. AMERICA
AND THE PIONEER PROTESTANT MISSIONARY TO
WESTERN INDIA
MR. HALL LANDED IN BOMBAY FEBRUARY 11 1813
BY HIS WISE AND PATIENT CORRESPONDENCE
HE WON FROM PARLIAMENT THE PERMISSION
TO LABOR AMONG THE PEOPLE OF INDIA
AS TRANSLATOR TEACHER AND EVANGELIST
HIS EFFORTS WERE MARKED BY
UNWONTED FAITHFULNESS AND ZEALOUS DEVOTION
UNTIL HE WAS STRICKEN WITH CHOLERA
IN DOORLEE DHAPOOR NEAR NASSEEK
AND DIED MARCH 20 1826
THIS TABLET
IS AFFECTIONATELY ERECTED BY HIS WIDOW AND CHILDREN

BRONZE TABLET IN THE HUME MEMORIAL CHURCH, BOMBAY

was at liberty to allow us to remain, if he chose, and that they should acquiesce in such a decision." His Excellency added: "I can now assure you that you have my entire permission to remain here, so long as you conduct yourselves in a manner agreeably to your office. I shall feel no difficulty in allowing you to go to any part of this presidency, and I heartily wish you success in your work."

In marked contrast with the reception which those first Christian missionaries from America received on their arrival in Bombay was the attitude evinced on the centenary occasion in 1913. Now, while the British government wisely maintains the attitude of official neutrality on religious matters, yet every year it gives to most of the eighty-four foreign Christian missionary organizations at work in India a total of many hundred thousands of rupees to help in educational, medical, and industrial work; and it seeks their co-operation in many other ways. Also many government officials, in positions both high and low, in their individual capacity render substantial assistance to the Christian missionary cause. Among such, for instance, was Mr. Aston, the chief presidency magistrate of Bombay, who took part in this celebration, and spoke on the subject, "What Christianity Is Doing in Bombay Today, and What It May Do in the Coming Century." But the most vigorous and continued opposition which the Christian missionaries have received during the past hundred years in India has come, of course, from non-Christians. In this respect, also, a marked change has taken place during the hundred years. An evidence of this can be seen in the kind co-operation of Sir Narayan Chandavarkar, who also had consented to take part in the centenary celebration and to speak on the subject, "The Progress of Bombay in the Century."

Further evidence of the very marked change which has taken place in the attitude of the non-Christians towards the Christian missionary enterprise is

to be seen in the editorial comments which were made upon this centenary celebration in the subsequent issue (February 16, 1913) of *The Indian Social Reformer*, which is perhaps the most influential weekly paper in all India, edited by a Hindu in the cause of social reform: "We are obliged to the Rev. William Hazen for the interesting article, which we print in another column, on the commencement and history of the American Marathi Mission in this country. The American mission has an excellent record of good work, and we are sure that the best wishes of all people, without distinction of race or creed, attend the celebration of its centenary. One thing has always struck us as being noteworthy in the missionaries of this mission. They have, as a rule, thoroughly identified themselves with the Indian point of view, and have consequently been able to exercise considerable influence of a beneficent type on all classes of the population."

At this Centenary celebration the secretary of the mission, Rev. William Hazen, gave a graphic review of "The Beginnings of the Work of the American Marathi Mission in Bombay." He recalled how within three years of their first arrival Rev. and Mrs. Nott had to return to America on account of ill health. Newell died of cholera in 1821. Bardwell withdrew in the same year. Nichols died in 1824, Frost in 1825, and Gordon Hall in 1826. Of twenty missionaries who came before 1830, five had died and seven had returned to America. In the Mission Report for 1832 there is a list of thirty children who had been born to the missionaries up to that time, of whom nineteen had died.

"Those first missionaries were pioneers in every sense of the word. Those men, too, had an imperial ambition and a broad view of the extent and possibilities of their work. In six years from the time of their arrival they had eleven schools, with 600 pupils. Seven years later they had thirty-five schools, with 2,000 pupils. The first Hindu was baptized after seventeen years of work. Those missionaries turned their hands to anything which would forward their objects. Whether preaching in chapel or street to large companies, or conversing with individuals, meeting hostile argument and opposition with patience, teaching the rudiments in school, editing school text-books, caring for orphans, giving medicine to the sick, translating the Bible, writing tracts, printing or exploring, they regarded all this as part of the work for which they came." In the first twenty years of the history of this mission more missionaries had come from America and died here than converts had been baptized from heathendom. But they continued on in faith and hope and love, with selfless devotion and confident courage.

One item on the program of this Centenary celebration in Bombay was the ceremony of formally giving to the church in which the celebration was held the name "The Hume Memorial Church." This was done in grateful honor to the late Rev. Edward S. Hume, who died in 1908. For over twenty years he had been a missionary in Bombay. Many, if not most, of the members of this church are the spiritual children of his personal teaching and preaching, his yearning and care. He had raised the money for the building of this fine, large, stone edifice. The Center Church, New Haven, Conn., gave $10,000 for this purpose, and other friends also contributed to the same object. Accordingly the Standing Committee of the church applied to the mission for its sanction that the church should be henceforth known as "The Hume Memorial Church," and that this ceremony of naming it should be made a part of the exercises which were to be held in that church in commemoration of the centenary of the mission. His father and mother had come to the mission in 1839. His older brother, who is now the senior member of the mission, was the chairman of the centenary occasion, and a Hume of the third gen-

THE HUME MEMORIAL CHURCH, BYCULLA, BOMBAY

eration in the mission pronounced the benediction at the close.

This celebration was held on the exact centenary of the arrival of the first American missionaries in Bombay. But in February, 1813, they only arrived and soon were sent away. No regular work was commenced at that time. In November of this year a more elaborate celebration has been planned for the beginning of the American Marathi Mission and of America's marked connection with India. There will be a four days' celebration, November 7 to 10, in Bombay, and a further four days' celebration in Ahmednagar, November 12 to 16. The exact dates have been planned to coincide with the full moon, so that all of the Indian Christian community around Ahmednagar, which is the headquarters of the mission now, may come in from all the countryside and conveniently join, especially in the evenings, in the celebration of that hundred years' history of the mission.

The report of the mission of the past year shows that there are in connection with the mission sixty churches, with 7,699 communicants and a Christian community of about 14,000. There are also twenty boarding schools and 152 common schools, five dispensaries or hospitals, where in the past year 43,786 patients were treated. The British government gave $681 in aid of educational work conducted by the mission.

Christian friends from America who may be traveling to the East or around the world will find a very interesting occasion if they plan to be in Bombay November 7 to 10, and in Ahmednagar November 13 to 16, 1913.

WORKING OUT FROM ERZROOM

By Miss EUNICE M. ATKINS, of Erzroom

GHAN is a village of about two thousand inhabitants, three miles from Erzroom. You in America think that a rather large place to be called a village, but in Turkey "village" means simply that the inhabitants are farmers. There are no farmhouses near Erzroom, as you think of farmhouses. This is because the people are always afraid, and for one family to live alone on a farm would be to invite massacre. So they all huddle together in a village where the houses are so closely packed that there is not even a path between the houses, but a common wall. Two or three narrow streets wind through the village, and to get to the other houses one can find paths over the roofs or through another house. As all the houses have earthen roofs and for warmth are built partly below the surface, this is quite possible. As no farmer has more land than would make one small field in Minnesota, all can live in one village and yet be near their work. Each field is about the size of a city lot. If you farmers at home had to plow with oxen, sow by hand, and reap and thresh the same way, you would want fields that size too. A farmer's life in this country is no snap.

In a village there is usually a school for Armenian boys, where they can at least learn to read a little. The work in most of them wouldn't go higher than that of the third or fourth grade at home. There is often a school for Turkish boys, where they learn to read, or at least to repeat, a great deal of the Koran in Arabic, which they do not understand at all. And sometimes, where we have had work for some years, or where the village is near a city or has a few educated fathers in it, there is a school for Armenian girls. I have never yet heard of a village school for Turkish girls, although there is one here in the city, and it may be that some villages have them.

There are twenty or more of these

ON THE MAIN STREET OF ERZROOM, EASTERN TURKEY

The Girls' Boarding School Building of the American Board Mission is the one with the sloping roof

villages within as many miles of the city; so you see there is plenty of opportunity for work there. I visited some of them that have or have had girls' schools. In Ghan there is a school for Armenian girls, taught by a girl from the Brousa orphanage. She doesn't know any too much herself, but she can teach the girls to read and to sew a little, at least. I visited the priest and this teacher and secured their consent to hold a Sunday school in the schoolhouse. This was at the middle of November.

The first Sunday there were about eighty who came — a dozen women, twice as many men and big boys, and the rest girls from the school. The priest also came. The schoolhouse is a room about fifteen by twenty feet, with a window two feet square in the center of the roof. I took a big colored picture of the infant Christ in Mary's arms from a Sunday school picture roll and pasted it on the mud wall of the room. Then I had the older girls read the story from some little two-cent Armenian Testaments that I had taken with me, and explained as they read, stumbling over the big words. The priest expressed his approval, and then a young man from our school who was with me talked a little while to the young men, emphasizing the fact that Christ's coming to the world is of no value to a man unless he lets Christ be born in his own heart.

I see that I must explain here a little about these Armenian people. At the time of the Armenian massacres, you heard that the Armenians were Christians, and naturally you wondered why they had to have missionaries. Do you remember in mediæval history the story of how King Clovis decided to become a Christian, and so he and several thousand of his followers were baptized? Those followers knew only that their king told them to be baptized; they obeyed, and were henceforth known as Christians. The Armenian people are, many of them, Christian in the same way. I suppose that for hundreds of years there hasn't been a single Armenian baby who hasn't been baptized. Until recently an Armenian woman was not allowed to kiss her own baby until after its baptism, because the child was "unclean." If you ask any Armenian what his religion is, he says, with great indignation: "I'm a Christian, of course. Do you suppose

I'm a Turk?" He swears, he drinks, he lies, he steals, he beats his wife, and he doesn't know whether Christ is the Son of God or of somebody else; the only prayer he knows is in ancient Armenian, which he doesn't understand, and the priest of his church is but little wiser. But this man knows that all his grandfathers, his father and mother, himself, and his wife and children were each baptized when eight days old, and that when he dies the priest will bury him; and he knows that he hates the Turks, who kill and massacre and rob and outrage Armenians. And so he knows that he is a Christian.

Now, missionaries have been at work in Turkey for a good many years, and the cities have become pretty well enlightened, as well as the villages near the cities. There are "Protestant" churches everywhere, where members are received on confession of faith, and are as faithful, earnest Christians as you can find in America. This, too, has had a great effect on the old churches —called the "Gregorian"—and it is only in the villages that ignorance still reigns supreme. In Ghan, since it is near the city, many though still in the old church are desirous for their children at least to read the Bible and to find out what God requires of his people. With this explanation, you will understand the development of my story. Perhaps, too, it will help you a little toward understanding present and future events in the Turkish empire.

There was no question about the popularity of our Sunday school. For four or five Sundays the attendance increased steadily, until there was no standing or breathing room left. Each time I took with me a big colored picture and pasted it on the wall. The children were such eager scholars that they learned several songs by heart, and a number of Scripture verses, while all the older girls could tell the story of Christ's life in the right order up to the third year of his ministry. Then I had to tell the boys they couldn't come any more, as they were so much stronger than the girls that in the constant struggle for a place to stand, the girls were continually getting hurt.

But what is this sudden excitement? Even the tiniest children, who comprehended not a word of the story and were almost asleep, are all on their feet now, struggling, pushing, chattering, while a few of the older girls are trying to make them keep their places. And

THE ARMENIAN (GREGORIAN) CHURCH OF ERZROOM

the grown men and women, jammed together by the door, are all pushing toward me and saying, excitedly, "*Indzi dure.*" What is it? Oh, I have simply said that I will now give them some pictures, and have pulled some old picture post cards and a few little Sunday school picture cards from my pocket. It takes at least twenty minutes to distribute them, and by the time it is done the small children are

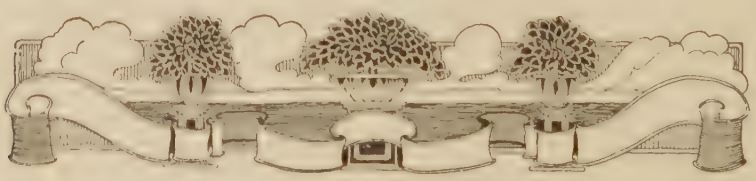
crying, the men are swearing, the big girls are discouraged, and boys from the street are pushing into the room determined to have a share in this, at least. Three hundred pictures go like magic, and we try not to give more than one to each person. You would think that they were gold pieces that I am distributing. For will they not make a bright spot in a house that has only gray mud walls, with no attempt at decoration? They will be the joy of the family, and will be handled and admired until they get dirty and wear out. So fight for them! Never mind if you knock your sister down! Never mind if the missionary does say that she will give first to those who sit quietly in their places! You never had a picture in your life before, and may never get one again! After it!

But I must tell you what happened just the next Sunday. When we reached the schoolhouse, we found it shut! We enter the nearest house, and soon it is full of men, most of them our friends, who tell us that they are sorry but they cannot let us have the Sunday school any longer, because many of the villagers who know no better are afraid that we are going to lead them and their children away from their old faith and teach them some new doctrine. They are sorry, these friends of ours, and the women and children especially show their disappointment. But no appeal is of any avail. They say that they know perfectly well that what we are teaching is just the elements of the religion that they all profess. But when the ignorant ones do not even know what they do believe, how can they be sure that we are not teaching something contrary to that belief?

At last we get them to think of a possible way out. They say the whole village is aroused, and that some say that if we try to teach their children anything more about Christ, they will stone us, but that if we can get a paper from the national religious committee in the city, then they can show that to these people and they will understand that everything is safe.

We know where to put the blame. It is in part, of course, due to their intense ignorance, but it is also greatly due to the work of a lot of young men who have been in Russia and there have learned complete atheism. They return and teach it to others; and as the people have no real religion anyway, they pick it up readily. It is taught in the native schools a good deal. These young men still conform carefully to the customs of the old church. Their children are still baptized like those of others, but they wish to make the church simply a political institution which shall help them in securing their greatest desire — which is freedom for the Armenian race. They are bitterly opposed to any work which will get the people out from under their power. They had heard of our work in the village, and had immediately worked among the simple villagers, telling them that we were trying to teach them not to be Armenians and Christian; and the ignorant ones knew no better than to believe them.

Well, we came home and I wrote a letter explaining matters to the committee and asking them to give me a paper saying that I wanted to turn no one from his old faith, but only to strengthen what faith he has. We are still waiting for the answer.



ALMOST A CENTENARIAN

THE release from earth on March 7 of Mrs. Nathaniel Abbott Keyes, aged ninety-nine years, nine months, nine days, took from the American Board's circle the one whose missionary memories were the longest. Miss Mary Pettegrew had the traditional Congregational training of New England. Born in Vermont, brought up in the church of which she became a member at the age of sixteen, reading the *Missionary Herald*, and hearing Deacon Parmelee (grandfather of Miss Parmelee, of Japan) pray for and talk of missions, she studied under two pupils of Mary Lyon and at length became a teacher in Miss Sheldon's school for young ladies at Utica.

MRS. KEYES

Leaving that work in 1839, she married the Rev. Mr. Keyes, and with him sailed, January, 1840, in company with seven other missionaries, to Smyrna. A storm coming on, the rough and profane captain blamed the missionaries, whereupon one of them sharply bade him look at his hold full of New England rum. It is on record that this sea captain was afterward converted by Rev. Daniel Temple, of Smyrna, and that he was washed overboard next voyage.

Reaching Beirut, April 2, Mr. and Mrs. Keyes were plunged into the rebellion of the viceroy of Egypt, whose son was ravaging Syria. Turkey appealed to the Powers and the missionaries had to flee, taking only what was needed for the summer. After a few months' residence in Jerusalem, where they lived on Mt. Zion, the victories of the Turkish army made it possible for them to return to Beirut and to settle down to missionary service. After a few years, Mr. Keyes's health compelling their return to this country and precluding life in New England, they went to Southern Pennsylvania into pastoral service. Upon Mr. Keyes's death, his widow was left with her daughter, with whom she was living in Princeton, Ill., at the time of her last sickness. Though sight and hearing had been greatly impaired, she kept up her missionary interest to the end.

IN LATIN AMERICA

BY SECRETARY ENOCH F. BELL

AS the subject of missionary work in Latin America was ruled out of the Edinburgh Conference by a technicality, special interest should be taken in the expected report of the Conference on Missions in Latin America held at the Presbyterian Rooms, New York City, on the 12th and 13th of March. It was the first of its kind. Representatives were present from home as well as foreign missionary societies at work in Mexico, South America,

the West Indies, and other Latin American fields, including the Philippines. The attendance was good.

The opening survey of what is being done showed among other things the inadequacy of the present Protestant missionary occupation of the field, there being only one ordained missionary in Mexico, for example, to every 160,000 of the population; in the more enlightened portion of South America, one to every 235,000; and one to every 457,000 in the darkened portions. In view of the fact that Latin America is developing steadily and even rapidly along every line except that of religion, and that in spite of the efforts of the leaders of the Roman Church the educated classes are drifting into religious doubt and indifference and even atheism, the need and opportunity for a big, united, aggressive evangelical movement are urgent.

The Bible societies have made a splendid beginning. Religious work among governmental schools is opening well. Missions and missionaries are feeling the pull toward better comity and co-operation in the fields already occupied and among the vast populations unreached as yet. The Roman Catholic Church itself, with the help of the friars from the Philippines and Portugal, is holding its missions in some sections, particularly in Brazil, strengthening its control of governmental policies, and in various ways showing new life and aggressiveness. With more tolerance, a greater emphasis laid upon interpreting religion in forms of moral life, a wide distribution of the Bible in the vernacular, and a raising of the standards of the clergy, it could do much toward regaining prestige and power and meeting a deep moral need of the people. The Roman Church is in Latin America to stay. Its opportunity for useful service is unique. If Protestant missions merely stimulate this established church to an up-to-date, intelligent conception of its mission and to a holy zeal for the interpretation of the religion of Jesus Christ in moral life, our pushing the work with vigor is more than justified.

Mexico is the only field in Latin America outside of the Philippines where the American Board is at work. The conference brought out the fact that large areas in Mexico are as yet unoccupied by evangelical forces, and that not enough has been done up to the present along the line of mission comity. There is large room for co-operation between the missions. It is a question if the educational institutions should not combine for larger results.

AND AS TO MEXICO

By Miss ALICE GLEASON, of Guadalajara

Under date of April 3 comes this illuminating picture of the uncertainties in the midst of which our missionaries are living in the republic next door.—The Editor.

AFFAIRS here seem to be going from bad to worse, and no one knows what the end is going to be. Yesterday *The Mexican Herald* said that both trunk lines to the States were out of commission, because so many bridges were burned and tracks torn up, and also that communication with the North by telegraph was cut. Think of the blood that has been shed here during the last two years! And for what? Why, these poor soldiers don't know half the time what side they are on. A Mexican went up to some soldiers who were waiting on a station platform and asked them which side they were fighting for, and the answer was, "We don't know; we are paid $1.50 a day; but you must ask our captain whether we are Maderistas or Felicistas." Think of that!

HOME DEPARTMENT

TAKE A LOOK AT THESE FIGURES

WE think you will agree that March was a satisfactory month, both in the total gain and in the way it was distributed. The report of the Treasurer shows growing receipts from churches, individuals, Sunday schools, legacies, and income, with conditional gifts a "stand-off." We have pushed ahead nearly $9,000, which, perhaps, is a big enough mercy for a single month.

The story for seven months is also given below as far as receipts for regular appropriations are concerned. It is well told and well worth reading, and, best of all, is not romance but solid history. We are $29,201.72 to the good. We know every friend will rejoice in that, and most of all the pastors who are working for the Board harder than ever before. Surely we are on the right track in these days, with our Apportionment Plan, our Institute method of helping the churches, and our broader horizon in prayer. The anxious time begins next month when we start upon the last lap, but we will "put a cheerful courage on" and count upon the churches keeping up the pace.

THE FINANCIAL STATEMENT FOR MARCH

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1912	$10,129.79	$2,957.21	$541.59	$668.23	$4,000.00	$1,360.00	$19,656.82
1913	11,252.03	3,677.35	714.60	7,412.81	4,000.00	1,566.25	28,623.04
Gain	$1,122.24	$720.14	$173.01	$6,744.58		$206.25	$8,966.22
Loss							

FOR SEVEN MONTHS TO MARCH 31

1912	$166,502.45	$26,214.65	$8,548.74	$100,400.90	$22,850.00	$12,518.63	$337,035.37
1913	172,316.57	20,646.25	11,713.56	119,259.17	29,500.00	12,801.54	366,237.09
Gain	$5,814.12		$3,164.82	$18,858.27	$6,650.00	$282.91	$29,201.72
Loss		$5,568.40					

THE BIGGEST CAMPAIGN YET

FIRST ANNOUNCEMENT OF A GREAT UNITED CAMPAIGN IN BEHALF OF HOME AND FOREIGN MISSIONS

We wish some other word than campaign could be found to describe the great union movement proposed by the Foreign and Home Mission Boards of America for next fall and winter. There have been so many campaigns of the Laymen's Missionary Movement, of the Men and Religion Movement, and of separate Boards that the term has become somewhat hackneyed. Moreover, there are those who hold that we are campaigned to death, and who fly off

the handle when they hear the word mentioned. But until some fertile brain suggests a better term we will stick to the old one.

What, then, is this campaign? It is an effort to broaden the scope of missionary interest, to make it, as nearly as possible, as broad as the church itself. We want missionaries and we want money. More than either we want a spirit of devotion to Christ. Some have been going out as missionaries, but we want many more. Some have been giving liberally, but we want every Christian to have a part in this business. There has always been a precious remnant who have kept the missionary work of the church on their hearts and who have prayed daily for its success. We want the spirit of prayer to sweep down upon the whole church.

The proposed campaign relates to both home and foreign missions. All the Boards represented in the Foreign Mission Conference, forty-five in number, and all the Boards composing the Home Missions Council are joining hands for the first time to get big things done. They propose to present the whole task to the whole church.

The great objective will be a simultaneous Every-Member canvass in March, 1914. The personal canvass idea has been adopted by so many churches that there can be no doubt of its efficacy. We know that we are on the right track so far as method is concerned. What is needed is a tidal wave of enthusiasm which will overcome all objections and sweep the churches generally into the movement.

How can this be done? There will be a great outputting of literature prepared by the best writers obtainable. There will probably be issued a book, brief and popular, setting forth the world situation in this new era of missions, the reading of this to be made a prominent feature in the local churches. The Missionary Education Movement has been commissioned to look after this part of the campaign. There will be field work, conducted by the Laymen's Missionary Movement, under the direction of the Boards. Conventions, of course. People like to go to conventions. They say they do not; but that is before they go. After they have been to a missionary convention they say, "This is the greatest movement in modern times." There will be interdenominational conventions, and they will bring to the front the most conspicuous missionaries and leaders which the Boards can put forward.

All this educational and field work will be differentiated from past efforts through its relation to the general canvass in the month of March. The financial objective will determine all that is done.

Organization? It will be very simple: A central committee of about forty; Bishop Lloyd, of the Protestant Episcopal Church, as chairman, Secretary Herring, of the Congregational Home Missionary Society, as vice-chairman. An executive committee meeting in New York, Secretary Taylor, of the Methodist Foreign Board, presiding. Two executive secretaries, Mr. W. B. Millar, of the Laymen's Missionary Movement, and Mr. George Innes, of the United Presbyterian denomination. The Boards will not be asked to make appropriations for the expense of the interdenominational campaign. Each denomination will finance its own plans, but as a part of the general movement. Each denomination will put into the field such special workers as may be needed, and will lend its secretaries and missionaries for the interdenominational meetings.

The movement is yet in the propositional stage. The consent of the Boards and of the denominational authorities must be secured before the word "Go" can be given. But we can have no doubt as to such a campaign being inaugurated. If there is anything worth while on a broad scale it is the advancing of missionary work at home and abroad. If there is any reason for Christians of all creeds to get together

it can be found in the call of the world task. If the financing of any human endeavor deserves a nation-wide effort, it is that which arises from the last command of Christ.

It is proposed to call this great movement, which is to comprehend all the outreaching work of many denominations, "The United Missionary Campaign."

THE CONGREGATIONAL BUDGET

We call attention to the following extracts from an address by Hon. David Perry Jones, of Minneapolis, delivered as moderator of the Minnesota General Conference, showing his belief in the denominational budget idea: —

"One of the vital issues before the Congregational churches today is the Apportionment Plan.

"The plan carefully and skillfully wrought out was presented to our churches two years ago by the National Council as the best agency for unifying, equalizing, and promoting our denominational benevolences.

"The plan is intended to underwrite the seven societies in their fiscal budget, and as time goes on a by-product of this plan, not small by any means, will be the promotion of our denominational unity and integrity.

"The basis of the plan is perfectly simple. It is the individual church budget plan nationalized; nothing more and nothing less.

"It is an immensely important topic for discussion and one touching the very life of our churches.

"Denominational pride has tended to maximize denominational independence long enough.

"Let us now put the maximum emphasis upon co-ordination and 'team work,' and so shall we better fulfill our Congregational destiny and magnify our genius — of raising the highest standards of Christian living and service among all people, everywhere, and thus helping to carry out the world-wide mission imposed by our Lord and Master."

THE DEAD-HAND IN EVIDENCE

Recently we printed an article in which we pointed out the unfortunate restrictions which persons sometimes attach to their legacies for missionary work and which not infrequently result in detriment to the cause. An illustration in point comes to us from a pastor who finds that his efforts to interest his people in missions are seriously hampered by the fact that years ago one generous person left to the church a large fund to be applied to missionary work. His testimony on the subject is worthy of serious consideration: —

"Our situation is peculiar in that funds have been left us so that most of our apportionment is regularly derived from railroad dividends. The 'dead-hand' is mighty with its gifts. In private conversation and from the pulpit I have given expression to the great loss suffered by a church that inertly yields to such a great temptation as the payment of seventy-five per cent of its benevolences by trust funds. The habit of years will not be altered in a moment, but I am hoping to have a dozen of my leading people with me at the Institute, and you can't bear down any too hard on the general proposition to suit me. You can easily imagine the havoc wrought to the fine fiber of New England independence by a large endowment. Naturally the spiritual life suffers as a consequence, and it is on this line that I am working and thus hope to save the situation."

If the donor of this fund had left the money to the American Board, or to some other society or group of societies doing missionary work, instead of giving it to the church, the interest would have been applied as desired and the church would have been stimulated rather than enervated by the example of their fellow-member.

FOREIGN DEPARTMENT

TURKEY

The War Empties a School

Rev. W. C. Cooper, in charge of the Thessalonica Agricultural and Industrial Institute during the furlough of Dr. House in this country, writes of the way in which the temporary closing of that institution was forced by the going off to the war of so large a number of its students and teachers: —

"Immediately upon the expiration of the armistice and the reopening of the war I noted that the daily Bulgarian paper, *Pravo*, was advertising for volunteers, but it did not occur to me that any of our boys and teachers would go. But on Monday Ivan Kremenlieff came, asking to be allowed to go to the city to see about volunteering. I told him that this was a serious thing, and that if he contemplated such a step he should telegraph his father for permission. Within ten minutes four other boys came in a body asking permission to volunteer, all of them orphan boys for whom the school is wholly responsible. They were big, strong chaps, nearing twenty years of age, just the kind that saved the Union in the sixties. I told them that although there was need, they must think that they were students and would probably lose a year of school, and that there were many others volunteering who could more easily go; to think whether there was real need of them.

THE INSTITUTE ON PARADE

They said that there was need or the government would not advertise for volunteers and that they wanted to be among the first. They assured me that at least one of our teachers was going, probably three of them, and that early the next morning a train would start with the volunteers from this section.

"I saw that something must be done, and that quickly, so I decided to go to the city to consult with Mr. Haskell, who I hoped had returned from his relief work in Serres. I hoped also to see the Bulgarian consul and perhaps the commandant, hoping that some word of advice from them might stay our boys and teachers. I found none of those I sought, and returned in the night (evening was approaching when I started to the city) to find that three of our four teachers (all but Mr. Izeff) had gone and that about a dozen boys were ready to follow them. It seems that Mr. Zurnoff had gone in to see about the situation and had returned in my absence saying that the train would go the next morning, and they had at once decided to go.

Fifteen Young Volunteers

"I called into our large sitting room all the boys who wanted to go, about fifteen, and together with my wife talked to them. I said in the first place that I could give no permission to those who have parents and that I assumed no responsibility if they went, but that I would not restrain them by force. I advised them to consult their parents first. I then asked the ages of all our orphan boys and wrote them in my book. There were three who were but seventeen, and I refused them entirely. There remained six others, all over eighteen, large and strong, and to these I gave my permission. It was evident that our school would have to close, at least temporarily, if not all term, and I could not but feel that there was something great and worthy, even splendid, in the spirit of these young fellows as they sat on the divan and ranged along the two sides of the room facing me. Boys, yes; unthinking perhaps, in a way reckless, but forceful with the buoyancy of youth, these young fellows, many of them decided Christians, represented all that is best in the patriotism of their young nation. I could not but think of what such young fellows meant to the North in sixty-one and how many of them shouldered the musket, not only with the consent of their professors, but often in reply to their impassioned exhortations. And so I let them go, partly because nothing but the severest measures could have kept them, partly because in my heart I admired and approved.

Sending Them Off

"I then gave them all some words of advice as to guarding their health, doing their duty, and keeping themselves pure. We read the Forty-sixth Psalm and had prayer and they went away to prepare for an early start. Then my wife and I put our heads together to think what little thing they could take along for their comfort. We made up little boxes of vaseline, vials of pills and tablets for fever, colds, etc. These we distributed among them, together with needles, thread, safety pins, bandages, pain-killer, and Testaments.

"At half-past four we were up to get them a little hot food, to give them a final talk while they ate, and to have a short prayer with them before they started. Then we accompanied them to the edge of the farm in the gray light of the February morning and said good-by. They are on the way toward Chatalja. God grant that peace may soon come and that they will all be facing homeward!"

⚜

Servian Rule at Monastir

Cheering news as to the transfer of power from Turks to Serbs in the city of Monastir comes in a letter of Miss Delpha Davis, dated February 18:—

"We think these Servians have done wonderfully well in their management here. It was really remarkable to see

how quickly everything was put in running order. The post is only one example. We never expected to see the numerous letters which we were sure were somewhere this side of Belgrade, but since the first of January thirty-two letters and forty post cards have reached me, some of them bearing dates as far back as the 3d of November.

"You know that all the schools in Monastir except ours and the one conducted by the French Mission have been closed since early in November. This was on account of lack of fuel and provisions. Now the government will not permit them to open again, so we are overrun with applications for entrance, especially from the lower classes. The enrollment has already run up above sixty. New applications come in every day. We are looking for an extra teacher to help in the primary department, and will have to fit up another room to accommodate the little ones. Never before in its history has the school been so full.

"We are hoping and praying that peace may soon be declared. It is dreadful to think of the suffering there has been already. We have been spared here in Monastir, but we hear so much of what has taken place about us that it fairly makes our hearts stand still to think that the same scenes must be repeated. God grant that the end may soon come!"

A CAPTIVE TURK

"How many Turkish officers we have seen with just this dejected look! This is a captive Bey"

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The Bread Line at Monastir

The appeal for relief funds for the starving in Turkey and the Balkans is re-enforced by the following message from Rev. W. P. Clarke, of Monastir, dated February 27: —

"Can't you get hold of some money for me for Relief Work? It is greatly needed. I have for several days past given out about 555 loaves of bread (two persons are supposed to share a loaf for a day), having begun on January 3 with thirty-six loaves, and have money enough to keep that up till about the middle of April; in this way 1,110 persons are getting a little bread a day; and others are also giving, so that about 6,000 persons are being reached out of 10,000 in need. I wish I could at least double my output and keep it up till the last of April, if not longer.

"We are having very cold weather now and the poor refugees must be suffering terribly from lack of fuel, and I just cannot spare any money for charcoal; what I have got, and more too, must be spent for bread. I have a longer waiting list now, and there are plenty more in absolute need.

"When these people — those of them who'll be left alive — get back to their villages there will be need of even more money to get them started in self-support — for oxen, seed, etc."

✣

New Opportunities in Bulgaria

Rev. Theodore T. Holway, writing from Sofia, the capital of Bulgaria, February 28, declares that the awakened

IN THE SNOWS OF ALBANIA

"The drill ground looked exactly like this only that it was completely filled with such provision wagons. You get a good idea of the regular soldier"

faith of thousands makes the missionary opportunity immense. From various sources it is learned that the prevailing infidelity has given way under the hail of bullets, the bursting of shells, and the terrors of bayonet charges. The attendance at the Sofia church is quite large, the majority being young people. Great difference is noted between the Bulgarian and the Servian in honesty, morality, and brotherly feeling, all of which is a striking tribute to the power of the gospel. Bulgaria has allowed free circulation of the Bulgarian Bible from the beginning, while all the other Balkan states, save Turkey, have only recently done so; and they have forbidden evangelical activity.

Mr. Holway reports calling with Miss Abbott on the Minister of the Interior and the Minister of Education, both of them Robert College graduates, who expressed their great gratitude for what they received there. Both were very cordial in their reception and ready to give all possible aid to the missionary work. A new bill is planned by the Minister of Education to throw all secondary education open to graduates of the mission schools on equal terms with the graduates of the national gymnasiums. Pastor Furnadjioff, the new evangelical representative before the government, is planning to push other government recognition of the evangelical body throughout the country.

⚜

Relief Work at Brousa

It happens that the ancient city of Brousa has become an important center of relief work, as Turkish refugees fleeing into Asia Minor have turned thither in large numbers, adding to the distress of the region. As noted in the last *Missionary Herald*, Miss Jillson, principal of the girls' high school there, has received a decoration from the government for distinguished service among the refugees. Miss Annie T. Allen wrote to Treasurer Peet at Constantinople, February 21: —

"Last week we gave out bread to 150 families, averaging seven loaves to a family. This week we intend to give to 250 families — 200 on this side of the city and fifty cases on the other side yet to be investigated. We began with fifty families here, and our number has swelled to 200. If the same thing happens in the other end of the city, where shall I look for the funds necessary to carry out this enlarged distribution? I have divided my fund into three portions, to be used in the following way: bread will be given to

THE BREAD LINE AT BROUSA

Sent by Miss Allen as showing one way in which the relief funds are being used. Note the tickets, which have been carefully issued and prevent misuse of supplies. The pile at the right of the picture is not of stones but of bread. By this time it has vanished; who will replenish it?

250 families for three weeks, and each week for three weeks £T.5 will be distributed among thirty families where there is at least one person very ill."

Again under date of February 28 she wrote:—

"In one breath I thank you and ask for still more. This afternoon two of the Protestant brothers and one from the village of Yenidjé called upon me and presented the following facts: The Christian village of Yenidjé, seven hours distant from Brousa, is in a starving condition. There are in the village 1,200 families. Of this number 1,000 families are in need of daily bread. From this village 800 men have gone to the war. Five factories, employing 500 people, are closed, as this year's corn, fruit, and silk crops were failures. The man from the village said: 'One of the factories closed is mine, but there is no work; how can I help it? The people keep coming to me saying they are hungry. I could not sit still and see them starve, but what could I do for so many hundred? So I decided to come to Brousa to see if there is anything to be done for them.'

"This village of 1,200 houses, with some 5,000 of its people in want, certainly needs immediate aid. Can you not send us £T.300 for immediate use in these villages? Of course money will not be given to the villagers, but corn meal and other food stuffs."

⁜

"Love Your Enemies"

Rev. E. C. Woodley, newly arrived at Marash in the Central Turkey Mission, writes of an inspiring service held monthly at that station to pray for Moslems:—

"A very interesting meeting about which *Herald* readers may like to know is held monthly in the Theological Seminary, Marash. At the time of the Henry Martyn centenary, it may be remembered, a day was set aside for special prayer for the Moslem world. A meeting was held in Marash, as elsewhere, and much earnest interest was shown by those present. The proposal was made that an informal meeting for prayer for Moslems be held once a month, and this was gladly agreed to. Such meetings have been held regularly since and have proved of high inspirational value. Those present consist of American missionaries, the missionaries of the German Hulfsbund, who have very heartily co-operated with us, students of the seminary, teachers from the Girls' College, and an increasing number of Armenians from the churches. As I have listened to our Armenian friends speak and pray, I have often felt that they afforded a splendid testimony to the sanctifying power of Christ in human lives. It is one thing for us to pray for the Moslem world; it is quite another thing for the Armenian to do so. Hardly one of those who prayed but had suffered in some way at Moslem hands. Yet here they were praying for the very people that smote. Could one have a better example of the literal fulfillment of the injunction, 'Bless them that persecute you'; and can any one doubt that the growth of such a spirit will ultimately wear down even Moslem hatred?"

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The Mullah, the Missionary, and the Mudir

Mr. Woodley also pictures a striking scene in which he figured recently:—

"One living in Turkey in this time of change often finds himself in rather interesting situations. My experience today was a good illustration. This morning an invitation was received from the Mudir of the local Moslem school to attend the annual prize giving of that institution. I accepted and at the appointed time found my way to the school. The building was elaborately decorated with Turkish flags, the place of honor over the main entrance being given to the green flag of the prophet. On reaching the hall I was very kindly received, and was conducted to the very front, where I sat in juxtaposition with the old and the new in Turkey—

Moslem Mullahs in their long robes, and civil and military officials, the latter in their fine dress uniforms. After the usual coffee had been drunk, I looked about me and tried to view the situation in perspective. It was certainly suggestive. A long table extended across the front of the hall; an old Mullah was at one end, I was at the other, and the Mudir was midway between. The Mullah is the type of all that is conservative and stationary; the American missionary of all those forces which in time will make a better country of this stricken ancient land; midway stands the Mudir, a young Turk, progressive, in considerable sympathy with new ideals, but still gripped by the past. The whole situation is a parable of Turkey's condition today, which he who runs may read."

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A Village that Witnesses

Aintab station, in the Central Turkey Mission, has within its bounds a population of rather more than a million people of various races and religions. In this field there are at least 2,500 villages and towns, chiefly Moslem, that are yet without the gospel. Among them, as lights shining in a dark place, are thirty evangelical churches and outstations. Several of these are in large centers, but not a few are in the villages and smaller towns. Rev. J. C. Martin, who recently made a tour through the latter, in the Gyavour Dagh district, describes interestingly one and another of these places, one of which may be taken as a sample:—

"Hassan Beyli is a mountain village of 500 families, all Armenian with the exception of seven or eight Moslem families. Within easy reach are sixteen villages, chiefly Moslem. Three years ago 300 of the men of this village were slain. When the storm had passed and the few survivors returned to gather around the ashes of their former homes, some of them undertook to collect the remains of their loved ones who had fallen, but less than half a sackful of bones could be found, so closely had the wild beasts of the forest and the birds of prey followed in the wake of that merciless horde, which without any provocation had brought sorrow and ruin upon hundreds of homes. In this one community there are 250 widows, there being in some families as many as four or even five. The widow of the late pastor, in whose house I lodged, lost her husband, two sons, several brothers, uncles, and other near relatives, altogether to the number of twenty-eight.

"One would naturally expect to find these ill-treated and persecuted people harboring bitterness and animosity towards those whose hands were steeped in the blood of their dear ones. It is not in ordinary human nature to live up to the command of Christ: 'Love your enemies, bless them which curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.' Yet here in this crushed and down-trodden Protestant community, the residue of seventy once happy families, one sees the fulfillment of this precept both in the spirit and in the letter to such a degree as certainly I never saw it elsewhere. Some of these widows pray earnestly for their Moslem neighbors, visit them in their homes, read to them the message of love from the Word of God, and cheerfully render to them any service or kindness within their power. Here is something far above and beyond mere human nature as we commonly find it. Here is nothing less than the Spirit of Christ in the hearts of his loyal followers, surviving and victorious even under the most severe test. Is it not worth while to stand by such a community as this? Does it not pay to aid and encourage them in their efforts to impart this spirit to others?

"One gray-haired martyr, well known for years among both Christians and Moslems because of his godly life, left a lasting impression on the memory of some of his slayers. They often speak of his calmness and composure in the face of death, his unhesitating refusal

to accept life on condition of changing his loyalty to another master. The light and joy which glowed in his countenance as he was about to yield up his spirit struck some of them with an awe from which they have not yet been able to escape."

⚜

Touring by Train

There are some signs of material progress in Turkey even in the midst of her distress. Miss Elizabeth S. Webb, of Adana, in the Central Turkey Mission, writes of the strange experience of touring by rail after twenty-six years on horseback. On her first trip this fall to Kozolook, a village to the west in the Taurus, she was able to go within six miles by train and to have the delight of whizzing over the plain where only the year before she toiled over the road on horseback, was belated, lost the way, and came near being obliged to spend the night on the mountain side.

The end of the railroad line revealed a genuine Western mushroom town, plank shanties, tents, wagons, horses, and railroad materials all mixed together. The boom of the railroad had reached even to the little village of Kozolook, nine miles beyond. Where there were men in the family they could make good wages; but the fifteen or more families of the men massacred in 1909 still suffer for food. The recommendation of a year ago to the widows to raise chickens seems to have been followed universally, for the place was found to be literally swarming with them. The bare mountain side furnishes so few insects that the birds were ravenously hungry, and it was almost equal to the plague of frogs in Egypt.

The moral condition of the village is very sad — no preacher, no priest, no school. The world is coming in with absolutely no religious influences to oppose. Services were held twice on Sunday; all were invited, but the congregation was made up mostly of women and children, the men preferring to sit and talk under a tree in the market place. However, a man has been heard of who possibly may be willing to go there as teacher and preacher for a few months.

⚜

CHINA

Dr. Walker's Impressions

The observations of a veteran missionary in China like Dr. J. E. Walker, of Shaowu station, in Foochow province, deserve careful attention by those who would get beneath the surface of Chinese events: —

"A prominent Chinese from the Straits Settlement, visiting Foochow last spring, told me, 'The students are no good; they are all anarchists.' It is true that they have got hold of all sorts of wild ideas and crude notions. They talk of self-direction, liberty, license, etc. They do not know where they are at, and are a yeasty element in the situation. I am told that at Peking the foreigners have dubbed the National Assembly 'The School Boys' Parliament.' Some speak of the 'growing dissatisfaction with the methods of the young doctrinaires who pretend to rule China.' We seem to have a babe of a republic in the arms of a military nurse. The real situation was revealed last summer when the National Assembly was going to impeach the president; but the military leaders forbade it. Recently when asked my opinion of Yuan Shih Kai I replied, 'He is a man who does "the nexte thing" and has a very good judgment as to what is the "nexte thing."' I look upon him as a sincere Chinese patriot.

"There are those both here and at home who would give all the credit to Education. But in fact a large portion of these foreign educated students are an element of danger. They have imbibed the knowledge that puffs up, more than the love that edifies.

Credit the Missionary

"But there are leading Chinese statesmen who give the credit to the foreign missionary. Yes; we have promulgated

A SURVEYING PARTY IN MODERN CHINA

the love that edifies. We have been preaching by word of mouth, and by tracts and periodicals and books and medical missions, the gospel of Christ, the gospel of self-sacrificing love, and we have tried, with more or less success, to practice it in our lives. We have held up Christ on the cross as the crowning manifestation of self-sacrificing love. We found the Chinese with a standard of life for high and low which seemed to have no place for such motives. Selfishness seemed to be the accepted rule of life. Our converts have relatively been very few, but we have powerfully affected the attitude of public opinion towards open and avowed selfishness. The lifted Christ is drawing, not many as yet *to* himself, but a great many *toward* himself.

"The opium evil has been greatly abated. The Palace Pump has been abolished. The princes, favorites, and eunuchs of the palace used to pump bribes and squeezes from the high officials; they in turn from those below them; these from the low officials, and these last from the people. The revolution seemingly smashed the pump to pieces. This is one sore evil, one poisonous ulcer, removed. The outlook is hopeful.

"There is still a great deal of graft. There is complaint at Foochow that the professorships in the schools are more or less sinecures — a dozen men paid large salaries to do the work of four or five men. The 'self-government' organizations are sometimes in the hands of men who show public spirit and sometimes they are in the hands of grafters, but they afford an opportunity for the people to right their wrongs in an orderly manner. They are not part of a chain pump.

"I hear much less of the foul language (the Chinese substitute for profanity) which used to be so unblushingly prevalent.

Idolatry Hard Hit

"Idolatry is hard hit. My daughter is superintending the erection of a plant for a woman's school. A few weeks ago she asked me to examine and advise on certain points. Some mortar-mud plastering had just been done. This is the common way: to plaster the walls and ceiling with a mortar of clay and straw and then to plaster with lime. I remarked, 'What beautiful mortar they are putting on!' 'Yes,' she replied, 'that is idol-clay.' In a near-by temple a number of idols made of this clay

mortar had been demolished, and the workmen had gone and got the clay for their use. It had to be the finest clay to start with, and then had been most *thoroughly* worked; and it had been tempering for scores of years. It was the tiptop thing as a mortar.

"The moral teachings of Confucius and Mencius no doubt were of great value in preparing a soil for the gospel. But now these sages are shoved into the background for a set of schoolbooks, good as text-books, good as far as they go, yet coming short of what the nation needs morally. This is a change for the worse."

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The Happy Missionaries

Rev. Edward H. Smith, of Inghok, in the Foochow Mission, writes joyously of the new conditions in China: —

"Never were the missionaries so glad and hopeful as they are today. The Year One (according to Chinese reckoning from the founding of the republic) has been the greatest year for mission work we have ever known. There is promise everywhere of a great revival of learning, of patriotism, of ambition and hopefulness, and, deeper than all, of religion. The passing months have emphasized over and over again this new spirit. Within the churches there breathes a new optimism, and independence and determination to do their part in the evangelism of China. We begin to *see* now what we have believed for a long time, namely, that self-support would come, and come to stay, when the Chinese church came to a consciousness of itself as a powerful, independent entity. The self-respect, the pride of race and country, will accomplish what no amount of urging and pleading and scolding could do. That is the impulse which is from within.

Preachers vs. Literati

"The preachers are today holding the confidence and regard of rulers and people as never before. Full as it is of peril, they are now coming in a measure to hold a place in the counsels of the government that two years ago was held exclusively by the old *literati*. It is, as you see, another phase of the contest between the old and new learning. Our preachers have labored under the ban of not being equal to the literary graduates in style and knowledge of the classics. Now the old graduates are being relegated to the rear, both because they do not possess even the fundamentals of the new sciences and also because they are lacking in the higher patriotism and sense of justice that burn in the hearts of the Christians.

"So much for the internal evolution of the church. To relate all its phases would fill a book. Externally the number of those coming as learners has slowly increased. There is a widespread willingness to listen and investigate. There ought never to be a great mass movement! It would set back the real Christianization of China a generation. But the slow growth of the light as it penetrates into the darkness, the working of the leaven as it lays hold of one particle after another, this is what is going rapidly forward.

The Growing Schools

"In our educational work the same spirit is manifesting itself. A report of our boys' school here during the past year would, I believe, epitomize the general conditions throughout the empire.

"1. An enlarged enrollment from the better classes of the community (if not 'better,' at least wealthier).

"2. A Christian spirit in the school that brought twelve of the leading boys to a confession of Christ and a consecration of their lives to Christian work, and this not by any special meetings, but through the accumulated Christian influence of teachers and fellow-students, through the daily Bible classes organized by the boys themselves in their school Young Men's Christian Association. Today practically all our three upper classes, or all the boys of fifteen or over, are active Christian boys.

"3. Our graduation at the end of the school year in January, both of the girls' school and the boys' school, was an event in the history of these schools. The magistrate and his assistants were present, also a good company of representative citizens. The two girl graduates go next month to Ponasang. Of our four graduates, two will enter Foochow College, one goes to the Theological School, and one hopes to enter the new Union Normal School. Their essays were very interesting; one on the Power of the Press in Molding and Enlightening a Nation; one on Compulsory Education — How can it be applied to China as it is in Western lands? Another was on the Application of Right Principles for Establishing the Republic. They were a promising class of young men, and we were proud of them."

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Increasing Recognition of Christianity

Rev. Dean R. Wickes, after three months in China, writes from Peking, where he is busy in language study, of the remarkably friendly attitude taken by influential Chinese toward Christianity and the missionary work of its representatives: —

"There has recently been organized in Peking a Chinese and American Alliance Association by Chinese men of influence, together with some of the American missionaries. Its meetings have so far been held in our American Board chapel and parish house. It includes a number of members of the National Assembly, and the president of that assembly is its Chinese president. Its aim is to foster helpful relations between the two republics.

Of the Medical Missionaries

"During the triennial convention of the China Medical Missionary Association held recently in Peking, at which men from many missions and many parts of China came together, the missionary doctors were recognized by the government authorities to a remarkable extent. On Monday the Western Park, for many years closed to foreigners, and mostly to Chinese as the private grounds of the imperial family, was opened by government order to them and their families and their hosts and hostesses, and guides were furnished to conduct them about its temples and palaces. Later in the week the delegates themselves were invited to a special reception by the president, Yuan Shih Kai, who made a very cordial address to them, in which he expressed his high appreciation of the work of the medical missionaries, both in connection with the plague two years ago and during the revolution a year ago, and spoke favorably of their education of the people along sanitary lines. For Friday evening the president of the Board of Foreign Affairs invited them to a reception in its beautiful modern building. There were band music and elaborate refreshments, and the delegates met and mingled informally with high government and educational officers. Such attention from the government would be remarkable even in America.

Of the Young Men's Christian Association

"The recent general convention of the Young Men's Christian Associations of China was given notable recognition by the heads of the government, having an address of welcome from the premier and being given a special reception by the president, at which he spoke most cordially of their work. F. S. Brockman, the general secretary for China and Korea, told us at a meeting of the Peking Missionary Association that the Provincial Assembly of Kirin Province, Manchuria, had voted requesting the Association to open work in every hsien, or district town, in the province. He said also that he and Mr. Wang had been up till nearly one o'clock the night before receiving delegation after delegation from different provinces, each urging that its city be the next in which work

THE WEST FRONT

The Operating Pavilion shows at the left; beyond rises the White Pagoda

IN THE HOSPITAL'S DISPENSARY

Dr. Kinnear, in charge, stands near the center of the picture

should be taken up, and naming in almost every case the governor of the province as one of those who particularly urged the taking up of the work. He said that the foundation of the Associations is being laid in groups for Bible study, and their relation with other missionary bodies and the churches is very close.

"In other ways a changed attitude toward Christianity and the Bible is to be noted. Requests are coming from government schools for men to teach Bible classes. In the Government University at Tientsin, where formerly it would have been impossible to have such a thing, there are this year three Bible classes, one taught by a regular member of the faculty (an American) and one by R. E. Chandler of our own mission. A similar request has been met by our missionaries in Tungchow from the Government Normal School there. A Chinese doctor of philosophy from Shanghai has recently said that men of intelligence in China are now beginning to look to the Bible for knowledge of the secret of national permanence and strength."

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Lincoln's Birthday in China

Miss Luella Miner writes from Peking under date of February 12: —

"This is Lincoln's Birthday, and the birthday of the republic of China, as far as the whole country is concerned; for a year ago the Empress Dowager issued the Edict of Abdication, declaring that China should be a republic. I have read over again this wonderful document, which history will record among the few epoch-making ones, and its beautiful spirit of love to the people and obedience to the will of heaven impresses me anew. We had it copied on a red scroll to hang in our college chapel this morning, with the five-color flags above it, and at the side hung the picture of Lincoln, draped with the flags of the two republics. This is a public holiday, schools and public offices being closed by order of government. I think it will be China's Fourth of July as time goes on, though for a time they will also celebrate October 10, the beginning of the revolution, and January 1, when Dr. Sun was inaugurated president at Nanking. The arches, illuminations, and decorations in the city are quite elaborate. Again the Temples of Agriculture and Heaven are opened to the public, and in the former famous speakers are holding forth by the hour, commemorating the republic. They gave one of the best sites to the Christian Union for erecting tents for preaching, and there are separate ones for men, women, and children. For ten days missions take charge in turn."

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Oberlin-Shansi Memorial Association at Taiku

Rev. Jesse B. Wolfe, one of Oberlin's representatives in the Academy at Taiku, reports that the school is larger than it has ever been before and that a number of students have been put on the waiting list. The work is limited only by the lack of funds and equipment. The China Inland Mission is sending students from the southern part of the province, many of the best boys coming from that mission. It looks as though the Academy might be the center for union in higher educational work. But the need of larger equipment is urgent; the teachers should have larger salaries, the dormitory is inadequate, and there is great need of a recitation building that will accommodate 300 students.

The report adds the good news that there is a very pronounced religious interest on the part of both students and teachers in the Academy. The teachers meet in Mr. Wolfe's study daily for noon prayers, and the students in several cases have prayer circles. The Young Men's Christian Association comprises almost the entire school, and the boys still go out in preaching bands on Sundays. The China Inland Mission boys help to stimulate this religious in-

terest; most of them are sent to the school for preparation to preach, and have shown a splendid spirit.

*

JAPAN

What One Christian Can Do

The fallacy of judging merely by numbers, the importance of weighing converts rather than counting them, and the potential value of a single Christian life worthily lived appear in an account by Rev. Charles M. Warren, of Tottori, of a tour made by him west of that city to a little place called Hamamura: —

"This is the place in which the man who has for some time been acting as my teacher and secretary lives. He was baptized several years ago, and has been growing in these years in which he has been persecuted for his faith. Shortly after he was baptized, various calamities befell his house. His wife died; his daughter suffered a painful illness and death. His father, an ardent Buddhist, and his relatives and neighbors attributed these ills to his change of faith, and one and all beset him with supplications to give up Christianity. In spite of pressure, which it is not possible for us to understand who have not been brought up under the family system, he remained firm and grew by means of his misfortunes.

Winning His Way

"Gradually he has won the respect of all by the dignity and patience with which he has borne the trials. Recently he has been trying to be an evangelist to his fellow-villagers. He has a Sunday school which, when I talked to it yesterday, had over eighty boys and girls in it. He also has a Girls' Society of a dozen or so. I recently gave him some little tracts, of which he gave a selection to the girls. When, the day after, he met the mother of one of the girls, she said: 'Is that the kind of thing that Christianity is? The priests have been telling us that it was a bad religion. If that is what it is like, won't you come and tell us about it?' So he went that evening, and they all listened eagerly, and urgently invited him to come again and tell them more. He has five who are studying as he has opportunity to see them, and of the five three, he thinks, will soon be ready for baptism. There are numbers of small Buddhist young men's societies which invite him frequently to speak to them on Christianity. He is the only Christian as yet in that whole township, and in the minds of his townsmen he is *the* Christian *par excellence*. He has received many invitations to speak, but as he has to purchase his time of his father, although he is a man of forty-five, it is not easy to get away for these talks. I get his services by paying for a substitute for the farm work in his absence.

Driving Ahead

"On Saturday evening I went out; he had arranged for a meeting in a farmhouse in a village two miles from his own home. I spoke to the children first, and then for fifty minutes to the adults. My teacher did the rest, finally letting us go home at eleven o'clock. On Sunday evening in his own village I spoke to a similar congregation, and he kept them, nothing loath, apparently, till 11.30.

"If it were not for the initiative of this man we should not be able to do any work there; it is his own work, and till we suggested it, in order that his hands might be freer for that work, it was entirely at his own expense. We told him that all money that he spent for regular evangelistic work we would gladly reimburse. He is taking it; but 'in order that I may feel that I too am giving of my money' he is putting in some of his own money too. He has no money now, but he will have in August, so he has borrowed three dollars of us, to be repaid then, that he may feel that he is doing his own part financially. Would that such a spirit

prevailed in some other quarters! If there were more Christians of such caliber in the towns, the question of the country evangelistic work would be solved."

⚜

INDIA

Supervising a District

A part of the late Rev. Henry G. Bissell's work at Ahmednagar was almost continually for twenty years the charge of the Kolgaon district outlying from the 'Nagar station. This care he took over from his father and mother, who started the work in that district about sixty years ago. Upon Mr. Bissell's death, and by the desire of all concerned, this charge was committed to Rev. Alden H. Clark, who took it over in addition to all his other cares. He writes thus to the Plymouth Church at Minneapolis, whose special missionary he is, of his first survey of the field: —

"The district forms an irregular triangle to the south of Ahmednagar, each side of the triangle being about thirty-two miles long. It contains about ninety villages, with about 50,000 people — 50,000 people, for whose religious and moral well-being, for whose progress in knowledge of and allegiance to Jesus Christ, I have taken the gravest responsibility. As I ride my wheel over the district and see the villages nestling here and there in their clumps of trees, I find myself involuntarily breathing a prayer to their Father and mine that he will give me wisdom and strength and love to do my part in bringing them to know him and to serve him.

"My first experience in the district was a trip with the assistant superintendent, the wise, devoted, loving, and beloved Balavant Uzagare (pronounced Bulwunt Uzgerey), to a little hamlet named Rui, fourteen miles from 'Nagar. Famine had driven half the people away and those who remained were in a pitiable state, but they had had a Christian school for a year and a large part of the community had decided to become Christian. Those who had gone away sent back word that they too would join the others in this step as soon as they returned. We baptized nineteen: several young men and their wives and children, two or three older leaders, and one old woman who could scarcely stand up and whose sight and hearing were almost gone, but who wanted to join her community in their desire for a higher life.

A Church with a Noble Pastor

"Next I went to Hivre, near the other line of the triangle, and there took part in another baptismal service, this time for a group that were more intelligent

TYPICAL RESIDENCE OF LOW CASTE MARATHI FAMILY

and better off than the others. It was interesting here to meet some sturdy, intelligent-looking men who, though still nominally Hindu, are keen inquirers, and had walked six miles from their village to take part in this service. The Brahman and Maratha officers of the village were present also, in respectful attitude and with evident interest throughout the service. I will say in passing that we listened to a sermon by the pastor which in quiet thoughtfulness, deep Christian experience and power might well challenge comparison with those of our best pulpits. I have already come to love and highly honor this devoted pastor, away off in his village home. He is a student and not over strong, yet he recently declined a call

to a city church, at a greatly increased salary, with far better facilities for intellectual development, and with a better climate as well, in order that he might carry on the nurture of these Kolgaon village Christians, to whom he felt that God had especially sent him.

"In Hivre I came to understand a little better the famine condition which prevails in most of the Ahmednagar district. Aside from the village officers who were in church and a few Christians, the town was deserted, almost the entire population having moved away, taking their cattle with them. This famine has at last aroused the interest of philanthropists far and near. A fund has been started in Bombay, another in Poona, and people are sending aid from long distances. Government officers are doing their very best in every way. They have committed one very important work to our missionaries, because we were already doing it to their satisfaction. This work is the sending of the able-bodied to places far and near where labor is in demand.

Friendly Hindus

"But to return to the Kolgaon district! My letter has already become rather long and I must not give any description of the way I was welcomed, with firing of guns and crackers, with torch and with garlands, when I first went to the chief town of the district, Kolgaon; nor can I tell of many encouraging and interesting experiences throughout the district. Everywhere the name of Bissell was held in honor. Almost everywhere I have found the leading Hindus friendly; in many places there are earnest inquirers; in several places baptisms have taken place, to the number of fifty-five in two months."

Word from Mr. Clark, received at the Rooms March 17, says that after this letter was sent he had the most interesting two days' trip of any, being entertained by the leading citizen of the town, in his house, together with preachers and teacher, the dinner being cooked by the Brahman village recorder! This was a most unusual experience, for a Brahman village officer to cook a dinner for outcastes! What a sign of the times!

*

Open Doors

Rev. A. A. McBride, of Sholapur station in the Marathi Mission, thus meets the charge that Christianity is being forced by the missionaries on an unwilling people: —

"I was out in one of the villages not far from here last week where they were holding a *subha*. There was an audience of over 200 most of the time; and nearly all were Hindus. Some had come for several miles. The people seemed very much interested. The native band, which furnished the music for the occasion and which escorted the party from their camp to the school compound, was composed of Hindus who had come several miles and had donated their services. I never quite sympathized with the circus animals so much as I did that day, when I was part of a procession and the object of the wondering gaze of the villagers. These musicians were from a village where, I understand, a few years ago a preacher was driven away by the villagers because they did not want anything to do with Christians. Now they are anxious to have a school there and asked for a *subha* in their village, promising to make all arrangements and pay all expenses. That does not sound like forcing Christianity down unwilling throats."

*

A New Road to Discipleship

There has recently been received into one of the churches of the American Board Mission in South India a man who, at the beginning of last year, becoming angry with his wife, gave her a hard blow on the face which both knocked out an upper tooth and at the same time hurt his forefinger. The wound, though slight at the beginning,

CEYLON

A CONTRAST

THE RAW MATERIAL

An English school preparatory to college

THE FINISHED PRODUCT

Students of Jaffna College

afterward gave him considerable pain. Native physicians tried vainly for six months to relieve the trouble. At the last stage he came to a missionary physician, who operated and removed the forefinger. In less than a month the man was perfectly well. On his return to his home he began telling friends of the kind treatment he had received in the hospital, the neatness of the room, the cleanliness of the bed, and the persons cured while he was there. Now he has announced himself a follower of the religion which was exhibited so vividly before his eyes in the hospital. He came to the church with his offering, confessed his faith in Christ, and partook of the Lord's Supper. His wife also is ready to join the church, but she is to wait until next season, when their daughter will be baptized.

✣

The "Old First" Church at Bombay

It is most gratifying that the First Church founded at Bombay, where Hall and Newell began work and the scene of the celebration described on page 209, can report the most prosperous year in its history. One of its laymen, Mr. T. Buell, writes that they have been enabled to accomplish more than ever before in their church activities, and that they have now come to a stage where they can organize and manage their affairs themselves "without any help from the Board, except its prayers, love, sympathy, and encouragement."

Not only do they support their own pastor, but they have now undertaken to aid the work in Lalitpur, appointing a strong committee to raise money for this special missionary work and promising to send their pastor twice a year to Lalitpur to minister to the wants of the Christians there. They have raised enough during the year to meet their expenses and to provide for their centenary gifts, and have a considerable balance to the good, besides a church endowment fund and a furniture fund. The work of their pastor is most efficient and is greatly appreciated.

AFRICA

Famine's Blight in Rhodesia

The long looked for rains have at last come to water the parched land; ten inches are said to have fallen in seven days. Good as this news is, and reassuring, it does not at once relieve the distress which has exceeded all that was anticipated when it was seen that famine was impending. The region of suffering reaches far beyond the immediate neighborhood of the mission. Dr. Lawrence and Mr. Dart, returning recently from a trip of investigation to the south and west on the flats of the Sabi River, whence came stories of intense suffering, declare conditions much worse than had been reported. In the small area visited considerably more than 100 deaths were recorded, while many were found on the verge of perishing if help did not come. No crops would be ready for harvest for two or three months, and comparatively little for five months, even if abundant rains should come.

ALMOST STARVED

It was heart-rending to see so many poor people in a state of semi-starvation and to be unable to do much to relieve them, as little could be taken on the journey beyond the bare necessities. Kraals were nearly deserted, most of the natives being away getting food; those found were almost always engaged in preparing such coarse food as was obtainable; many of the dishes were most revolting to the sensibilities of the visitors. A native commissioner who traveled over somewhat the same region, and who reached Mt. Silinda just after

the missionaries' return, corroborated their report, saying he should recommend that government take steps at once to remove as many natives from the worst area as are willing to go. It was felt some such scheme would have to be carried out or else the death rate would be appalling within a short time.

⚜

Forest Conservation in Rhodesia

The drought which brought the terrible famine in the region of Mt. Silinda in the Rhodesia Branch of the South Africa Mission brought damage also to the first year's work in forestry. One of the valuable assets of that station is the great forest which adjoins, and which is the largest in all that country. Early in the year extensive seed beds were prepared throughout the forest where small openings had been made in logging operations, and these were planted with seeds of the best forest trees, notably red mahogany. The first considerable damage was done by the

IN THE SILINDA FOREST

About four miles of such road as this have been built, suitable for the traction engine in lumbering

MT. SILINDA TIMBER

Cross-section of a brown mahogany log

baboons, which delighted in digging through the soft dirt and in eating the seeds they uncovered. But the red mahogany seeds germinated fairly well until it was estimated that there were thirty or forty times as many seedlings in the beds as there were large trees in the forest. All looked well until the coming of the exceptional drought, which dried up even the forest soil and killed the larger part of the seedlings.

Rains have come again now; there seems to be no reason why the remaining seedlings should not grow well. So there may still be enough to do considerable good when planted out next year. Some sixteen pounds of the rarer brown mahogany seed were collected, with the intention of sowing them in seed beds outside the forest, where the seedlings may have closer watching and better care. As this wood, which is peculiar to this one forest, is exceedingly valuable, the result will pay many times for the expense and trouble involved.

Although the year's work has been disappointing because of the drought, Mr. Orner, who sends this report, declares that beyond doubt, even in these exceptionally bad conditions, considerable good has been done, while it has become apparent that the work of this department brings even greater results than was thought even a year ago.

MEXICO

Feverish Situations

Missionary life in Mexico continues to be disturbed in the general excitement of the country. The several mission stations find communication between each other and the United States irregular and interrupted; the uncertainty and lack of news are wearing and produce a sense of isolation and of more or less apprehension of further trouble. Miss Dunning writes from Parral that the siege of that place by the rebels produced a really frightful situation, through which happily the missionaries came safely. The siege began in the afternoon of the day, while the children were in school. Suddenly parents came running in, saying to Miss Prescott that the rebels were coming; school emptied in ten minutes, and in about half an hour the first attack began. Firing was almost continuous, the rebels rushing in from three sides. It was very dangerous on the streets and there were many casualties. The siege was raised by the federal troops coming in from Monterey and driving back the rebels, angry as tigers; it was feared that unless followed up they would be back again, fiercer than ever. However, writing again two weeks later, on Easter Day, Miss Dunning said all was quiet then, and that they were thankful they could go to their little church. People were still very much alarmed, fearing a return of the rebels, and many had left for other parts.

Mr. Wagner, writing from Hermosillo, March 18, just as he was leaving to join his wife in Arizona, said he could get no news as to the other missionaries or as to the progress of events, the American consul even not being able to furnish any information. He himself was well and safe and saw no danger at present; all regular local services were being held as usual.

From the south, letters from both Dr. Howland and Mr. Fritts at Guadalajara speak calmly, even hopefully, of the situation; public opinion there is in favor of the Huerta-Diaz régime, but without much enthusiasm. It looks as though fear was the dominant element in the new government's control. However, there has been longing for the "iron hand," which apparently has now come. People as a whole are tired of

PROPPED FOR EARTHQUAKES AT GUADALAJARA

war, and the provisional president may be able to conciliate or eliminate the discontented elements and thus prepare the way for a new and more stable era of peace. The most dangerous element in the situation is the return to power of many prominent in the old régime, who are very deeply hated by the masses of the people.

Mission work was moving on; "Colegio" was fuller than ever before, having an enrollment of fifty-two. Cracks in the wall of the Colegio buildings made by the earthquakes were being repaired; none of them were dangerous, but it was not desirable to leave them as they were. The earthquakes seemed to have ceased, though there had been slight shocks a few days before writing. New opportunities for work are likely to appear as soon as the situation clears. Catholicism is losing its hold upon the better classes; atheism is growing by leaps and bounds; leaders must be found and trained to meet the emergency.

MICRONESIA

Brightening Skies in the Gilberts

Mr. R. E. G. Grenfell reports safe return with his bride to Ocean Island, and the departure therefrom of Mr. and Mrs. Channon and their family for furlough in the United States. Mr. Grenfell finds affairs in good condition at that station. The Sabbath evening evangelistic services among the laborers of the Phosphate Company are proving steadily effective, and the Banabans (the original natives of the islands) also show signs of a new spiritual interest. The work on the island is now in charge of a Samoan pastor and is on a good footing. It is a great advantage that the local magistrate is a Christian and a prominent worker with the mission company. The Grenfells were planning to leave soon for a tour of the Gilberts, calling on the Woodwards at Apaiang and remaining in the group till the *John Williams*, the London Missionary Society's boat, comes there in midsummer. The arrival of that ship will be a great event for the Gilberts and will add inspiration to the work for all the islands; the prospect of filling so many more villages with teachers puts new heart into the workers. The plan of union with the London Missionary Society promises to set up work in the larger islands of the group. Mr. Grenfell hopes to be able to report a very successful tour.

THE PORTFOLIO

The Outward Appearance and the Heart

A great danger with the South Sea Islander lies in the fact that he considers his conversion and civilization complete the very moment he forces his legs into a pair of ill-fitting pantaloons and the upper part of his body into a coat.

Not long ago I noticed some raw Caroline laborers who, having lately arrived from the Truk lagoon, thought it necessary, since living on cultured Nauru, to conform to the laws of civilization. When their first pay day arrived, a suit of European garments was bought. After a while this first suit became filthy and dirty. Result! A second suit was purchased with the next money earned and put on top of the first. When I saw them, they had just covered the two first garments with a third edition. Proudly adorned with three suits of clothes, a pair of blucher boots, and their faces painted yellow, these heathen came to church. If they become Christians while on Nauru, they will have to "peel." We don't want to make Germans or Americans out of this fine material, but God-living and God-fearing Christians.

From letter of Rev. Philip A. Delaporte, of Nauru, Marshall Islands.

Samples of the Fruit

From slavery, in some form or other, there is no escape except in education. The African has grasped this fact.

There are always to be found those who do not look favorably upon missionary effort, and have the feeling that money and service expended in the foreign field are largely thrown away. I wish those who doubt the efficacy of missionary work might have had the experience which I had a few days ago. I was invited by the foreign students of Columbia University to deliver an address to them. I met about two hundred students, representing practically every portion of the world. I engaged a number of these students in personal conversation. I asked them how they had learned English; where they had gotten their first inspiration in the direction of getting an education; how they became Christians; and in nine cases out of ten these young men had gotten their start toward a new civilization through the agency of some missionary school located in their own country. I have seldom, if ever, spoken to a brighter or more appreciative set of men anywhere in the world.

From Booker T. Washington's article on "David Livingstone and the Negro" in the International Review of Missions for April, 1913.

What One Expert Discovered

The work of foreign missions has for me never been a particular object of study. I never served on a missionary board, or in any society organized to care for missions, but in the past year I was compelled to give attention to missions in foreign lands because I was looking into the whole field of education. As a result, I have had brought home to me the thought to which I give my first emphasis today: The highest inspiration of education, whether in Eastern Asia or India, has, in recent years, come from the missionary, and especially the American and English missionary. I am naming the American first, because I went first to the empire of Japan, including Korea, where the American missionary has, in the field of education for a half century, been easily in the front rank among foreign teachers. The average American writer on foreign lands is conspicuous for his ignorance of what mission work is accomplishing. Nor is he alone in this. Most of the English books of travel may be divided, as regards missions, into two classes: those that misrepresent them and those that ignore them.

From article of Dr. Henry M. MacCracken, Chancellor Emeritus of New York University, in The Oriental Review, as quoted in Mission News.

THE BOOKSHELF

A Muslim Sir Galahad. A Present Day Story of Islam and Turkey. By Henry Otis Dwight. New York: F. H. Revell Co. Frontispiece. Pp. 188. Price, $1.00 net.

"A Muslim Sir Galahad" presents a new feature in missionary and religious literature that is fascinating and convincing. Dr. Dwight, himself the son of a missionary in Turkey and for thirty-five years connected with the work of the American Board in Constantinople, relates the biography of a Kurd of high social standing in his tribe who, becoming dissatisfied with the ideas of faith and life which his Moslem religion afforded, set out to seek for the truth in the face of the deadly opposition of his family and people.

Apart from the religious significance of the narrative, the story is full of thrilling and human interest, as Selim, the hero, under the curse of his tribe for daring to question and think, goes from place to place inquiring for a new religion or an interpretation of Mohammedanism that will satisfy the longing of his awakened soul. He was directed by a Parsee astrologer to Urumia, Persia, in search of the foreigners "who

wear black hats and live white lives!" From there he turned his steps to Mosul, whence he was compelled to flee down the Tigris in the night upon a raft, and in disguise, in order to prevent his fellow-Moslems from taking his life. He finally reached Constantinople, and there was associated with the author and Dr. Herrick in producing a literature for his people; from his story of his experiences this thrilling narrative was taken.

Dr. Dwight has been most successful in this story in portraying the difficulties that confront a Mohammedan who is dissatisfied with his religion and desires to seek for light or who begins even to question. He also has set forth the nature of Islam, its relation to life and character, its cruelty and conservatism, in a most vivid, impressive, and fascinating manner, presented as it is in a story of an unusually conscientious and intelligent youth surrounded by primitive Mohammedanism that brooks no changes or reforms.

Just now, when Islam in Turkey is face to face with momentous conditions, the appearance of this book is most timely. To the student it tells a story of lasting value, and to all who believe in Christianity as a world faith it brings an unwavering assurance. The book contains several photo-engravures; one of Selim in his Kurdish dress. J. L. B.

New Thrills in Old China. By Charlotte E. Hawes, Presbyterian missionary, Wei Hsien, Shantung, China. New York: George H. Doran Co. With sixteen illustrations and map. Pp. 272. Price, $1.25 net.

This is a personal record of the life and work of a Presbyterian missionary in Shantung, North China, since 1897. It covers some ordinary as well as thrilling experiences of missionary work preceding and during the Boxer troubles of 1900, and contains many interesting facts witnessed and collected. J. L. B.

The Education of the Women of India. By Minna G. Cowan, M.A. New York: Fleming H. Revell Co. Illustrated. Pp. 256. Price, $1.25 net.

This book deals with three contributing forces co-operating for the education of the women of India — the Indian government, the Indians themselves, and the missionaries. An appeal is made for the Christianizing of every factor in girls' education there. A vast number of important facts are dealt with by one who knows her theme and who discusses it with a refreshing thoroughness. The entire subject of girls' education is treated with statistical details for Middle and Northern India, Burma, and Assam. The book contains thirteen half-tone full-page illustrations, a bibliography and an index. It commends itself as comprehensive, scientific, and satisfying, interesting in its treatment and wholesome in its suggestions. J. L. B.

THE CHRONICLE

DEPARTURES

March 15. From New York, Miss Margaret Campbell. (See page 204.)

April 12. From San Francisco, Mr. and Mrs. W. E. Hitchcock, returning to the Ceylon Mission.

ARRIVALS ON THE FIELD

January 15. At Fenchow, China, Miss Susan H. Connelly.

February 21. At Kobe, Japan, Mrs. S. S. White. (Mrs. White's departure from San Francisco, February 1, was not chronicled in the March *Herald*.)

ARRIVALS IN THIS COUNTRY

February —. At San Francisco, Miss Annie L. Howe, of the Japan Mission.

March 7. At San Francisco, Rev. and Mrs. Irving M. Channon, of the Micronesia Mission.

On February 27, Rev. Robert Thomson left Samokov, Bulgaria, for a two months' leave of absence, going to Palestine via Sofia, Trieste, and Alexandria.

DEATH

March 7. At Princeton, Ill., Mrs. Mary P. (Nathaniel Abbot) Keyes. (See page 217.)

BIRTH

March 23. At Smyrna, Turkey, to Rev. and Mrs. S. Ralph Harlow, a son, John Stafford Harlow.

DONATIONS RECEIVED IN MARCH

NEW ENGLAND DISTRICT

Maine

Augusta, South Parish Cong. ch.	6 00	
Bangor, All Souls' Cong. ch., 150, and Hammond-st. Cong. ch., 75, both toward support of missionary; Forest-av. Cong. ch. and Sab. sch., 5,	230 00	
Castine, Rev. G. W. Patterson,	1 00	
Ellsworth, 1st Cong. ch., 10; Friends, 4,	14 00	
Kennebunkport, South Cong. ch., toward support Rev. J. C. Perkins,	309 00	
Lewiston, Pine-st. Cong. ch.	56 25	
Saco, 1st Cong. ch.	4 50	
West Minot, Cong. ch.	5 00	625 75

New Hampshire

Bennington, Cong. ch.	8 35	
Berlin, Cong. ch.	6 67	
Brookline, Cong. ch.	10 00	
Franklin, Cong. ch.	19 00	
Fremont, United Cong. ch.	3 00	
Hancock, Cong. ch., for work in Turkey,	3 00	
Hinsdale, Cong. ch.	7 58	
Rochester, Friend,	25 00	
Somersworth, Cong. ch.	26 25	
———, Friend,	100 00	208 85

Vermont

Bellows Falls, 1st Cong. ch.	121 41	
Berlin, Cong. ch., Rev. J. N. Perrin,	2 00	
Bridport, Cong. ch.	3 00	
Bristol, Cong. ch.	6 50	
Fairlee, Cong. ch.	2 00	
Jamaica, Cong. ch.	6 00	
Kirby, Cong. ch.	4 00	
North Troy, Mrs. Darius W. Kelley,	5 00	
Peacham, Cong. ch., Friend,	500 00	
St. Albans, 1st Cong. ch.	58 82	
Wallingford, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow,	50 00	
West Brattleboro, Cong. ch.	25 00	
Weston, Cong. ch.	20 15	
Woodstock, Cong. ch.	130 02	
———, A blind minister,	2 00	935 90
Legacies.—Burlington, Nancy R. Chase, by Chauncey W. Brownell, Adm'r, add'l,		1,800 00
		2,735 90

Massachusetts

Amesbury, Union Cong. ch.	17 19	
Ashburnham, 1st Cong. ch., income C. M. Proctor Fund,	4 04	
Belchertown, Cong. ch.	26 47	
Billerica, Cong. ch.	10 36	
Boston, Old South Cong. ch., 300; Highland Cong. ch. (Roxbury), 27.20; Mt. Vernon Cong. ch., 1; Harriet Gray, 100,	428 20	
Burlington, Cong. ch.	3 27	
Cambridge, North-av. Cong. ch., 188.11; Pilgrim Cong. ch., 54.73; 1st Cong. ch., Mrs. Louise A. Kellogg, 25,	267 84	
Concord Junction, Union Cong. ch.	6 00	
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	62 00	
East Northfield, *Record of Christian Work*,	30 00	
Fall River, Central Cong. ch., 480; Pilgrim Cong. ch., 3.27,	483 27	
Fitchburg, Rollstone Cong. ch., 34.98; Ger. Cong. ch., 1.25,	36 23	
Florence, Cong. ch.	25 00	
Gloucester, Magnolia Cong. ch.	25 00	
Granby, Cong. ch.	15 20	
Haverhill, Center Cong. ch., 61.40; Friend, 18,	79 40	
Holyoke, 2d Cong. ch.	244 59	
Lakeville and Taunton Precinct, Cong. ch. and Sab. sch., 48; Cong. ch., Friend, 50,	98 00	
Lawrence, South Cong. ch.	33 72	
Leominster, F. A. Whitney,	15 00	
Littleton, Cong. ch.	16 25	
Lunenburg, 1st Cong. ch.	5 47	
Merrimac, Cong. ch.	14 28	
Middleboro, Central Cong. ch.	46 48	
New Bedford, North Cong. ch.	41 45	
Newburyport, Central Cong. ch., Ellen L. Lambert,	200 00	
Newton, Eliot Cong. ch.	90 00	
Newtonville, Geo. Alfred Eddy, for work in Africa, and to const. *himself*, H. M.	100 00	
Northampton, M. C.	20 00	
Northfield, Mrs. W. B. Cheney,	5 00	
Petersham, E. B. D.	100 00	
Somerville, Prospect Hill Cong. ch., for Pasumalai, 33; Broadway Cong. ch., 33,	66 00	
Southbridge, Cong. ch.	11 00	
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich,	124 35	
South Hadley, Cong. ch.	16 59	
Springfield, South Cong. ch., 83.45; Faith Cong. ch., 50; St. John's Cong. ch., 5; Mrs. J. H. Moore, 1,	139 45	
Swampscott, 1st Cong. ch.	23 00	
Three Rivers, Union Cong. ch.	21 75	
Wellesley Hills, 1st Cong. ch., toward support Rev. C. H. Holbrook,	72 34	
Wendell, Cong. ch.	4 40	
Westfield, 2d Cong. ch.	51 33	
West Medway, Friend,	5 00	
West Stockbridge, Village Cong. ch.	17 12	
Woburn, North Cong. ch.	35 34	
Worcester, Piedmont Cong. ch., toward support Dr. J. B. McCord, 500; Pilgrim Cong. ch., Nathaniel Perry and Ida B. Perry, for Madura, 30,	530 00	
, Friend,	100 00	3,767 38
Legacies.—Boston, Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l,	16 00	
Enfield, Josiah B. Woods, by Frances W. Kimball, Trustee, add'l,	80 00	
Needham, Mrs. Georgiana B. Gannett, by Edgar W. Butterworth and Emery Grover, Ex'rs,	1,000 00	
Pittsfield, Mrs. Sarah R. Weed, by C. R. Kinney, Ex'r, 3,000, less tax,	2,979 11	
Randolph, John E. Bradley, by Austin B. Bassett and Charles F. Weeden, Adm'rs,	200 00	
Salem, Joseph H. Towne, by Chas. W. Richardson, Trustee, add'l,	12,700 00	16,975 11
		20,742 49

Rhode Island

Kingston, Cong. ch.	270 00	
Providence, Beneficent Cong. ch., 169.81; Pilgrim Cong. ch., 9,	178 81	
Slatersville, Cong. ch.	7 00	455 81

Young People's Societies

Maine.—Skowhegan, Y. P. S. C. E., for Adana,	30 00
New Hampshire.—Milton, Y. P. S. C. E., for China,	60
Vermont.—Westmore, Cong. ch., Good Will Soc.	1 00
Massachusetts.—Boston, 2d Y. P. S. C. E. (Dorchester), Int. Dept., toward support Luther R. Fowle, 5; Pittsfield, Pil-	

grim Mem. Y. P. S. C. E., for Madura, 25; Woburn, North Y. P. S. C. E., 10, 40 00

71 60

Sunday Schools

Maine.—Hampden, Cong. Sab. sch., of which 13.05 from Class 5, for Aruppukottai, 15.21; Kenduskeag, Union Sab. sch., 1.68, 16 89

New Hampshire.—Canterbury, Cong. Sab. sch., for China, 2 00

Vermont.—Westmore, Cong. Sab. sch. 8 00

Massachusetts.—Abington, 1st Cong. Sab. sch., 7; Beverly, Dane-st. Cong. Sab. sch., 8.05; Dedham, 1st Cong. Sab. sch., toward support Rev. C. A. Clark, 4.25; Littleton, Cong. Sab. sch., 2; Lowell, High-st. Cong. Sab. sch., 2; New Bedford, Trin. Cong. Sab. sch., 17.01; South Egremont, Cong. Sab. sch., 2; Tyngsboro, Cong. Sab. sch., 2.31; Worcester, Bethany Cong. Sab. sch., Grace I. Chapin and Class No. 3, for Pangchwang, 15, 59 62

Rhode Island.—Kingston, Cong. Sab. sch. and Y. P. S. C. E. 6 50

93 01

MIDDLE DISTRICT

Connecticut

Bloomfield, Cong. ch.	60 00	
Chester, Cong. ch.	34 52	
Coventry, 2d Cong. ch.	8 11	
Derby, 2d Cong. ch.	45 29	
East Hartford, South Cong. ch.	21 00	
East Norwalk, Swedish Bethlehem Cong. ch.	4 00	
East Woodstock, Cong. ch.	6 50	
Hartford, A. M. M., for work in Turkey,	100 00	
Higganum, Cong. ch.	2 00	
Middletown, 1st Cong. ch.	20 55	
Naugatuck, 1st Cong. ch.	200 00	
New Haven, Grand-av. Cong. ch., 42.65; Shelton-av. Cong. ch., 4.41,	47 06	
Noroton, Harriet S. Niles,	17 50	
Norwich, Broadway Cong. ch., 1,000; Park Cong. ch., Friend, in memory of Rev. John Avery and Mrs. Susan C. Avery, 100; Greeneville Cong. ch., 13,	1,113 00	
Preston, Cong. ch.	62 00	
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear,	46 89	
Ridgefield, 1st Cong. ch.	2 00	
Rockville, Union Cong. ch.	249 51	
Southington, 1st Cong. ch.	10 51	
South Manchester, Eunice W. Quimby, for Mt. Silinda,	30 00	
Suffield, Cong. ch.	100 00	
Thomaston, Cong. ch.	13 31	
Wethersfield, Cong. ch.	197 67	
Windsor, 1st Cong. ch.	30 21	
——, Friend,	100 00	
——, Middlesex Conference,	9 30	
——, A deceased friend,	4,000 00	6,530 93

Legacies.—New London, Asa Otis, Final Liquidation dividend, Fulton Nat'l Bank Stock, for E. C. Africa Mission, 13 32

6,544 25

New York

Brooklyn, Plymouth Cong. ch., Mrs. N. D. Hillis, toward support Rev. A. H. Smith, 50; Parkville Cong. ch., 23.41,	73 41	
Buffalo, 1st Cong. ch., toward support Rev. Chas. M. Warren, 55; Plymouth Cong. ch., for Aruppukottai, 3,	58 00	
Chatham, H. P. B.	3 00	
Churchville, Cong. ch.	22 50	
Elizabethtown, Cong. ch.	5 00	
Fairport, A. M. Loomis,	10 00	
Forest Hills Gardens, Union Cong. ch.	14 57	
Mannsville, Cong. ch.	13 83	
Morrisville, Cong. ch.	15 00	
New York, Manhattan Cong. ch., toward support Rev. F. B. Bridgman, 80; Bethany Cong. ch., 35; Mrs. Geo. E. Davis, 25,	140 00	
Owego, 1st Cong. ch.	32 00	
Pawling, Quaker Hill, Christ's ch.	39 59	
Portchester, Cong. ch.	21 00	
Poughkeepsie, 1st Cong. ch.	52 14	
Rochester, Mrs. M. Jagnow,	4 65	
Rockaway Beach, 1st Cong. ch.	54 00	
Seneca Falls, Mem. Cong. ch.	20 65	
Sidney, Cong. ch.	45 00	
Westmoreland, 1st Cong. ch.	29 70	654 04
Legacies.—Brooklyn, Wm. Ludden, by Fred'k A. Southworth and Silas Snow, Ex'rs, add'l,		2,000 00
		2,654 04

New Jersey

Elizabeth, 1st Cong. ch.	20 00	
Lakewood, Mary M. Foote,	30 00	
Lawrenceville, J. F. Stearns,	2 00	
Montclair, 1st Cong. ch.	500 00	
Rutherford, Cong. ch.	15 10	567 10

Pennsylvania

Miners Mills, Cong. ch.		7 50

Ohio

Amherst, 2d Cong. ch.	15 00	
Chardon, Cong. ch.	10 75	
Cleveland, Chester F. Meyer, toward support Rev. A. B. DeHaan,	5 00	
East Cleveland, East Cong. ch.	7 50	
Isle St. George, Cong. ch.	1 00	
Lodi, Cong. ch.	15 00	
Madison, Cong. ch.	11 25	
Mansfield, 1st Cong. ch.	45 50	
Newton Falls, 1st Cong. ch., toward support Rev. H. A. Stick,	25 00	
North Fairfield, Cong. ch.	7 00	
Painesville, Union Cong. ch.	2 00	
Shandon, Cong. ch.	44 00	
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pangchwang,	7 50	
Toledo, Washington-st. Cong. ch., 48.08; Central Cong. ch., 45.62,	93 70	
Twinsburg, Cong. ch.	12 00	
Youngstown, Plymouth Cong. ch.	31 00	333 80

North Carolina

Southern Pines, Cong. ch.	20 00	
——, Friend,	5 00	25 00

Florida

Avon Park, Union Cong. ch.	11 00	
Mount Dora, Cong. ch.	17 00	
New Smyrna, Cong. ch.	30 00	
Orlando, Ruth R. Daniels, for Shansi,	6 50	
Tangerine, Cong. ch.	3 00	
Winter Park, Cong. ch., of which 60 for work in Turkey,	120 00	187 50

Young People's Societies

Connecticut.—Newtown, Y. P. S. C. E. 2 25

New York.—Groton, 1st Y. P. S. C. E., 16; New York, Broadway Tabernacle Y. P. S. C. E., for native worker, care Rev. Edw. Fairbank, 60; Orient, Y. P. S. C. E., for Adana, 15, 91 00

Ohio.—Lexington, Y. P. S. C. E., for Pangchwang, 5 00

Maryland.—Baltimore, Henry Martyn Club of Associate Cong. ch., for Adana, 8 00

North Carolina.—Wilmington, Young People of Christ Cong. ch., for China, 5 00

111 25

Sunday Schools

Connecticut.—Bridgeport, Black Rock Sab. sch. and Y. P. S. C. E., for Mt. Silinda, 7; New Britain, Stanley Mem. Cong. Sab. sch., 4.26; New London, 1st ch. of

Christ Sab. sch., toward support Rev. C. N. Ransom, 20; Newtown, Cong. Sab. sch., 9.94; Stratford, Cong. Sab. sch., 6.50; Talcottville, Cong. Sab. sch., for Mt. Silinda, 15; Forest Hills Gardens, Union Cong. Sab. sch., 16.55, 79 25

New York.—Richmond Hill, Union Cong. Sab. sch., of which 10 for Adana and 5 for China, 15 00

New Jersey.—Montclair, 1st Cong. Sab. sch., for Mt. Silinda, 15; do., Watchung-av. Cong. Sab. sch., 5, 20 00

Ohio.—North Fairfield, Cong. Sab. sch., 5; Twinsburg, Cong. Sab. sch., 5.40, 10 40

124 65

INTERIOR DISTRICT

Tennessee

Nashville, Friends, through Miss K. M. Marvin, for China, 2 20

Alabama

Talladega, Hattie Clark, toward support Rev. and Mrs. G. B. Cowles, 2 00

Louisiana

Hammond, Cong. ch. 1 40

Indiana

Fort Wayne, Plymouth Cong. ch., Union Miss. Soc. 5 18

Illinois

Canton, 1st Cong. ch.	20 83	
Chicago, Kenwood Evan. ch., 417.82; South Cong. ch., 21.50; Bowmanville Cong. ch., 4.18; G. C. Longman, 5,	448 50	
Downer's Grove, Cong. ch.	20 00	
Evanston, 1st Cong. ch.	250 00	
Fall Creek, Zion Cong. ch.	10 00	
Granville, Cong. ch., toward support Mrs. Bertha F. Dysart,	50 00	
Gridley, Cong. ch.	25 00	
Jacksonville, Cong. ch., toward support Rev. L. J. Christian,	125 00	
Stillman Valley, Cong. ch.	19 10	
Whiteflock, Cong. ch.	7 00	
Wythe, Cong. ch.	6 00	981 43
Legacies.—Rockford, Carrie S. Brett, by Albert D. Early, Ex'r, in memory of Fred'k E. Brett,		500 00
		1,481 43

Michigan

Alpine and Walker, Trinity Cong. ch.	5 00	
Cannon, 1st Cong. ch.	14 00	
Flat Rock, Cong. ch.	10 00	
Galesburg, Cong. ch.	9 00	
Ludington, Cong. ch.	42 70	
Newport, Cong. ch.	10 00	90 70
Legacies.—Watervliet, Geo. Parsons, by W. M. Baldwin and R. H. Sherwood, Adm'rs, 1,000, less tax,		950 00
		1,040 70

Wisconsin

Columbus, Olivet Cong. ch.	94 00	
East Troy, R. A. Burgit,	1 00	
Lake Geneva, 1st Cong. ch.	87 50	
Madison, 1st Cong. ch.	10 00	
Mt. Sterling, Cong. ch.	25	
Pleasant Valley, Cong. ch.	5 00	
Pulcifer, Pilgrim Cong. ch.	2 00	
Rochester, Cong. ch.	8 00	
Rosendale, Cong. ch.	49 50	
Stoughton, 1st Cong. ch.	15 00	
Whitewater, Cong. ch.	30 00	302 25

Minnesota

Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 130.44; Linden Hills Cong. ch., 25; Cyrus Northrop, 50, and Cyrus Northrop, Jr., 5, both toward support Rev. John E. Merrill, 210 44

Sauk Center, 1st Cong. ch. 10 00 — 220 44

Iowa

Eldora, Chas. M. Duren,	25 00	
Glenwood, Cong. ch.	17 09	
Montour, Friend,	1,400 00	
Tabor, Cong. ch.	30 00	
Webster City, Cong. ch.	40 25	1,512 34

Missouri

Lebanon, 1st Cong. ch. 16 08

North Dakota

Elbowoods, Cong. ch.	6 00	
Jamestown, 1st Cong. ch.	11 00	
Velva, Cong. ch.	8 00	25 00

South Dakota

Elk Point, Cong. ch.	11 17	
Lebanon, Cong. ch	1 28	
Mission Hill, Cong. ch.	11 60	
Murdo, Cong. ch.	1 92	
Redfield, Cong. ch.	11 20	
Yankton, Cong. ch.	20 80	57 97

Nebraska

Curtis, M. E. ch., L. H. Latham, through Rev. E. W. Ellis, 5; Cong. ch., 4.44,	9 44	
Hildreth, Cong. ch.	10 00	
Madrid, Cong. ch.	6 00	
Norfolk, Zion Ger. Cong. ch.	4 25	
Venango, Cong. ch.	4 89	
Wood Lake, Union Service, by Rev. H. H. Lindeman,	3 57	38 15

Kansas

Alton, Cong. ch., Friend, for Adana,	30 00	
Emporia, Bethany Cong. ch.	3 50	
Manhattan, Cong. ch.	8 25	
Stockton, J. W. Noyce, for Mindanao,	2 00	43 75

Wyoming

Cheyenne, Cong. ch.	3 12	
Green River, Cong. ch. and Sab. sch.	5 47	
Lusk, Cong. ch.	1 82	
Rock Springs, Cong. ch.	2 25	
Wheatland, Cong. ch., Woman's Miss. Soc.	3 75	16 41

Young People's Societies

Texas.—Dallas, Central Y. P. S. C. E., for Adana, 7 50

Illinois.—Chicago, Miss. Study and Prayer Union of The Moody Bible Inst., for Mt. Silinda, 12.50; Neponset, Y. P. S. C. E., 5, 17 50

Michigan.—Kalamazoo, 1st Y. P. S. C. E., toward support Mr. and Mrs. Louis Fritts, 10 00

Missouri.—St. Joseph, Plymouth Y. P. S. C. E., 2; Webster Groves, 1st Y. P. S. C. E., for Aruppukottai, 30, 32 00

Kansas.—Topeka, North Y. P. S. C. E., for Adana, 30; do., Central Y. P. S. C. E., Intermediate Dept., 10, 40 00

Wyoming.—Cheyenne, Y. P. S. C. E. 3 79

110 79

Sunday Schools

Texas.—Dallas, Junius Heights Chapel, 4 10

Illinois.—Chicago, Bowmanville Sab. sch., for Inghok, 15; do., Summerdale Cong. Sab. sch., for Mindanao, 10; Payson, Cong. Sab. sch., 30, 55 00

Wisconsin.—La Crosse, 1st Cong. Sab. sch. 30 00

Minnesota.—Minneapolis, 5th-av. Cong. Sab. sch. 17 50

Iowa.—Clarion, 1st Cong. Sab. sch. 15 00

Nebraska.—Franklin, Cong. Sab. sch., toward support Rev. E. W. Galt, 3.94; Sutton, Cong. Sab. sch., 4.76, 8 70
Kansas.—Topeka, 1st Cong. Sab. sch., Mildred E. Guild's Class, for Inghok, 5 00
Colorado.—Denver, Plymouth Cong. Sab. sch., 25; Trinidad, Cong. Sab. sch., for China, 4, 29 00
164 30

PACIFIC DISTRICT

New Mexico

Albuquerque, 1st Cong. ch. 21 00

Washington

Tacoma, 1st Cong. ch. 94 94
Wenatchee, Pilgrim Cong. ch., Friend, for work in Bulgaria, 25 00—119 94

Oregon

Hillside, Cong. ch. 25 00
Salem, Central Cong. ch. 3 05—28 05

California

Bakersfield, 1st Cong. ch. 40 00
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Cloverdale, Cong. ch. 10 00
Fowler, Armenian Cong. ch. 5 00
Martinez, Cong. ch. 14 28
San Francisco, 1st Cong. ch., Edward Coleman, 250 00—391 28

Hawaii

Honolulu, Central Union Cong. ch. 572 00
———, Cong. chs., through Hawaiian Board, 167 25—739 25

Young People's Societies

Washington.—Moxee Valley, Y. P. S. C. E., for Mt. Silinda, 10; North Yakima, 1st Y. P. S. C. E., for Shaowu, 10, 20 00
Hawaii.— ———, Y. P. S. C. E., through Hawaiian Board, 1 00
21 00

Sunday Schools

Washington.—Spokane, Plymouth Cong. Sab. sch., for Harpoot, 15 50
California.—Pittsburg, Cong. Sab. sch., for China, 2 50
18 00

MISCELLANEOUS

Turkey

Trebizond, Rev. and Mrs. Lyndon S. Crawford, 15 00

Mindanao Medical Work

New York.—Tarrytown, Mrs. Elbert B. Monroe, 100 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part, 13,022 26
For girls' boarding school, Van, 200 00
For girls' school, Uduvil, 250 00
For teacher, Diong-loh, 20 00
For teacher, Ponasang, 10 00
For teacher, Peking, 20 00
For salaries of teachers, Zulu, 625 00
For salary of missionary, Zulu, 250 00
Toward deficit of girls' boarding school, Marsovan, 305 00
Toward new building for girls' school, Sivas, 1,000 00
Toward new site for girls' school, Chihuahua, 1,000 00—16,702 26

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Evanston, Illinois, Treasurer 5,500 00

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California, Treasurer 1,200 00

23,402 26

Additional Donations for Special Objects

Maine.—Litchfield Corners, Florence Libby, for pupil, care Miss Clara C. Richmond, 2 00
New Hampshire.—Bennington, Mrs. Charlotte M. Whitney, of which 35 for educational work, care Miss E. M. Blakely, and 25 for Industrial Institute, Oorfa, 60; Hillsboro, Smith Mem. Cong. ch., Deborah Club, for scholarship, care Rev. C. L. Storrs, 15, 75 00
Massachusetts.—Boston, Mt. Vernon Chinese Sab. sch., for work, care Rev. C. A. Nelson, 5; do., Mrs. A. C. Thompson, for work, care Miss H. J. Gilson, 10; Fall River, Mrs. Randall N. Durfee, for church, care Rev. E. H. Smith, 10; Framingham, Frank S. Hart, for Shattuck Mem. Hall, Oorfa, 5; Lincoln, Rev. Edw. E. Bradley, for schoolhouse, care Rev. Edw. Fairbank, 50; Ludlow, Margaret Kyle and sister, for boys' school, care Rev. R. S. M. Emrich, 25; Newburyport, Central Cong. ch., Ellen L. Lambert, in memory of Miss Maria B. Poole, for the Annie Tracy Riggs Hospital, 50; do., Miss A. E. Wiggin, for village school, care Rev. Edw. Fairbank, 50; Northampton, Edwards Cong. ch., Mrs. W. G. Sperry, for Sperry bed in hospital, care Dr. F. F. Tucker, 10; North Reading, Mrs. Lucretia K. Bennett, for hospital, care Dr. H. N. Kinnear, 10; Petersham, E. B. D., for do., care do., 50; Somerville, Highland Cong. ch., Climena Philbrick, for pupils, care Rev. E. H. Smith, 10; do., Helen J. Sanborn, through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, 25; Westboro, Evan. Cong. Sab. sch., for pupil, care Miss M. L. Matthews, 17.99; do., Chas. M. Packard, for schoolhouse, care Rev. Edw. Fairbank, and to const. *Rev. John J. Walker*, H. M., 65, 392 99
Rhode Island.—Providence, Central Cong. ch., Ministering Children's League, Dorothea and Hans Moore, for orphan, care Miss M. E. Andrews, 25; do., Helen S. Lathrop, 25, and Lucy N. Lathrop, 25, both for work, care Mrs. Frank J. Woodward, 50, 75 00
Connecticut.—Farmington, Y. P. S. C. E., for work, care Miss Edith Davis, 8; Hartford, Mrs. E. C. Russ, for work, care Mrs. H. N. Kinnear, 50; do., Mrs. Alfred M. Hitchcock, for church, care Rev. E. H. Smith, 2; Naugatuck, Mrs. L. A. Carpenter, for church, care Rev. E. H. Smith, 5; New Britain, South Cong. Sab. sch., Chinese Dept., for work, care Rev. C. A. Nelson, 50; do., Horace G. Hoadley, for work, care Rev. F. B. Bridgman, 20; New Haven, Mrs. Agnes W. Heermance, for beds in hospital, care Dr. F. F. Tucker, 41; New London, Mrs. J. N. Harris, for add'l building for medical work, care Dr. L. H. Beals, 1.200; Norwich, 1st Cong. ch., for church, care Rev. E. H. Smith, 50; Somersville, Y. P. S. C. E., for work, care do., 10; West Haven, 1st Cong. Sab. sch., F. R. Lewis's Class, for work, care Rev. J. S. Porter, 10, 1,446 00
New York.—Albany, 1st Cong. ch., Mrs. Ellen L. Tenney, for pupil, care Rev. J. X. Miller, 25; Brooklyn, Chas. A. Clark, for work, care Rev. C. A. Nelson, 5; Clifton Springs, Friends, for pupils, care

Mrs. G. G. Brown, 27; Lockport, Mrs. Mary Phelps, for hospital, care Dr. J. K. Marden, 10; New York, Broadway Tab. Y. P. S. C. E., for pupil, care Miss Dora J. Mattoon, 40; do., Broadway Tab. Sab. sch., Chinese Dept., for use of Rev. H. S. Martin, 25; do., boys of Collegiate School, for work, care Rev. E. H. Smith, 41; do., Mrs. Margaret E. Byington and children, through Miss E. M. Stone, for *Zornitsa*, 100; Patchogue, Cong. ch., for work, care Dr. E. P. Case, 20; Poughkeepsie, E. P. Platt, for work among men and boys, care Rev. H. M. Irwin, 175, 468 00

New Jersey.—East Orange, Lucy C. Andrews, for hospital, care Dr. F. D. Shepard, 3,000 00

Pennsylvania.—Mercersburg, Anna Myers, for use of Dr. and Mrs. H. N. Kinnear, 3; Palm, Schwenkfelder Sab. sch., for use of Miss F. K. Heebner, 100, 103 00

Ohio.—Cleveland, Rev. Dwight Goddard, for Marsovan Hospital, care Dr. Jesse K. Marden, 25; Ira, C. O. Hale, for work, care Dr. H. N. Kinnear, 3; Mt. Vernon, Mrs. E. A. Sanger, for pupil, care Mrs. L. S. Gates, 20; Oberlin, The Oberlin-Shansi Mem. Ass'n, of which 83.33 for native helper, Shansi, and 100 for expenses of Shansi Mem. Academy, 183.33; Oxford, Mary E. Woodin, of which 10 for church, care Rev. E. H. Smith, and 10 for hospital work, care Dr. and Mrs. H. N. Kinnear, 20, 251 33

North Carolina.— ———, Friend, for orphanage, care Rev. J. H. Pettee, 2 50

Florida.—West Palm Beach, G. R. Fremd, for work, care Miss Edith Davis, 50 00

Tennessee.— ———, Friend, for telescope for Anatolia College, 100 00

Indiana.—Michigan City, Immanuel Ger. Cong. Sab. sch., for use of Miss J. L. Graf, 5 00

Illinois.—Carlinville, Friend, for work, care Rev. W. C. Fairfield, 30; Gridley, E. F. Kent, for building fund, care Mrs. G. G. Brown, 50; Oak Park, estate of Belle M. Spence, for operating room in hospital, care Dr. F. F. Tucker, 500; Oglesby, Union Cong. ch., for native helper, care Dr. W. A. Hemingway, 125; do., do., for North China College, care Rev. H. S. Galt, 75; Wheaton, College Y. P. S. C. E., for Williams Hospital, care Dr. F. F. Tucker, 10, 790 00

Michigan.—Grand Rapids, Park Cong. ch., for evangelist, Madura, 30; do., Wallin Cong. ch., Woman's Miss. Soc., for pupil, care Rev. J. X. Miller, 25, 55 00

Minnesota.—Elk River, Meadow Vale Miss. Soc., for pupil, care Miss E. M. Atkins, 10; Minneapolis, Plymouth Cong. ch., for use of Rev. A. H. Clark, 410; do., D. D. Webster, for two native preachers, care Mrs. M. M. Webster, 30, 450 00

North Dakota.—Ambrose, Rev. W. S. A. Miller, for pupil, care Rev. J. X. Miller, 20 00

South Dakota.—Canova, Willard Snow, through Rev. Thomas King, for work, care Rev. Thomas King, 1; Chamberlain, Mrs. House, through do., care do., 10; Fort Pierre, Cong. ch., through do., for do., 10, 21 00

Nebraska.—Crete, Cong. ch., Ladies, through Rev. Thomas King, for work, care Rev. Thomas King, 25; Friend, Cong. ch., through do., for do., 38, 63 00

Utah.—Salt Lake City, Phillips Y. P. S. C. E., for Bible-woman, care Rev. C. A. Nelson, 12 50

California.—Martinez, Rev. Edson D. Hale, for native worker, care Rev. F. E. Jeffery, 10; San José, G. W. Wetmore, for work, care Dr. and Mrs. H. N. Kinnear, 50; Upland, Mrs. Chas. E. Harwood, for purchase of land, care Dr. P. T. Watson, 200, 260 00

Hawaii.—Honolulu, Rev. Doremus Scudder, for orphan, Bombay, 25 00

Canada.—Montreal, Am. Presb. ch., Woman's Miss. Soc., for pupils, care Miss Minnie Clark, 80; Oxenden (Ont.), Thomas Baldwin, of which 35 for native preacher, care Rev. E. H. Smith, and 5 for use of Dr. H. N. Kinnear, 40; Redvers (Sask.), Mr. and Mrs. S. W. Arthur, for pupil, care Miss Delpha Davis, 25, 145 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For school supplies, care the Misses Melville,	25 00	
For King School, care Miss Charlotte R. Willard,	20 00	
For Bible-woman, care Miss Lucile Foreman,	25 00	
For scholarships, care Miss Mary L. Daniels,	10 00	
For use of Mrs. Hannah H. Lee,	5 00	
For work, care Mrs. Mary C. Winsor,	15 00	
For work, care Rev. Edw. Fairbank,	25 00	
For work, care Miss Mary M. Root,	30 00	
For work, care Miss G. E. Chandler,	10 00	
For pupil, care Miss S. R. Howland,	5 00	
For pupil, care Miss E. S. Perkins,	10 00	
For pupil, care Miss E. S. Perkins,	10 00	
For pupil, care Miss Bertha P. Reed,	16 00	
For work, care Miss D. D. Leavens,	10 00	
For work, care Dr. P. T. Watson,	10 00	226 00

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Evanston, Illinois, Treasurer

For pupil, care Mrs. T. D. Christie,	15 00	
For King School, care Miss C. R. Willard,	5 00	20 00

From *Canada Congregational Woman's Board of Missions*
Miss Emily Thompson, Toronto, Ontario, Treasurer

For Bible-woman, care Mrs. J. P. McNaughton,	5 00
	8,063 32
Donations received in March,	51,209 56
Legacies received in March,	22,238 43
	73,447 99

Total from September 1, 1912, to March 31, 1913. Donations, $472,764.50; Legacies, $99,867.32 = $572,631.82.

Woman's Medical Mission, Jaffna

Connecticut.—Rockville, Union Cong. ch. 25 00

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